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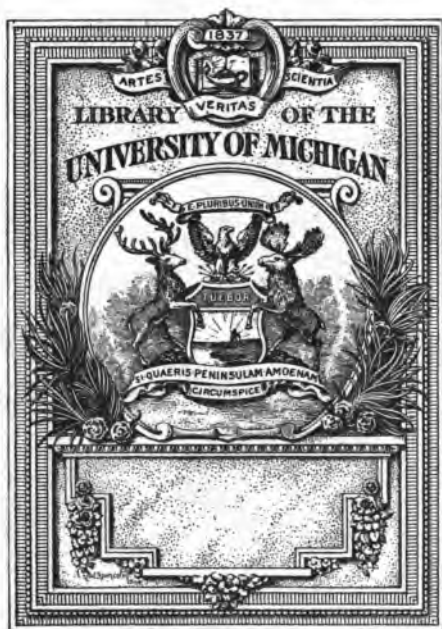
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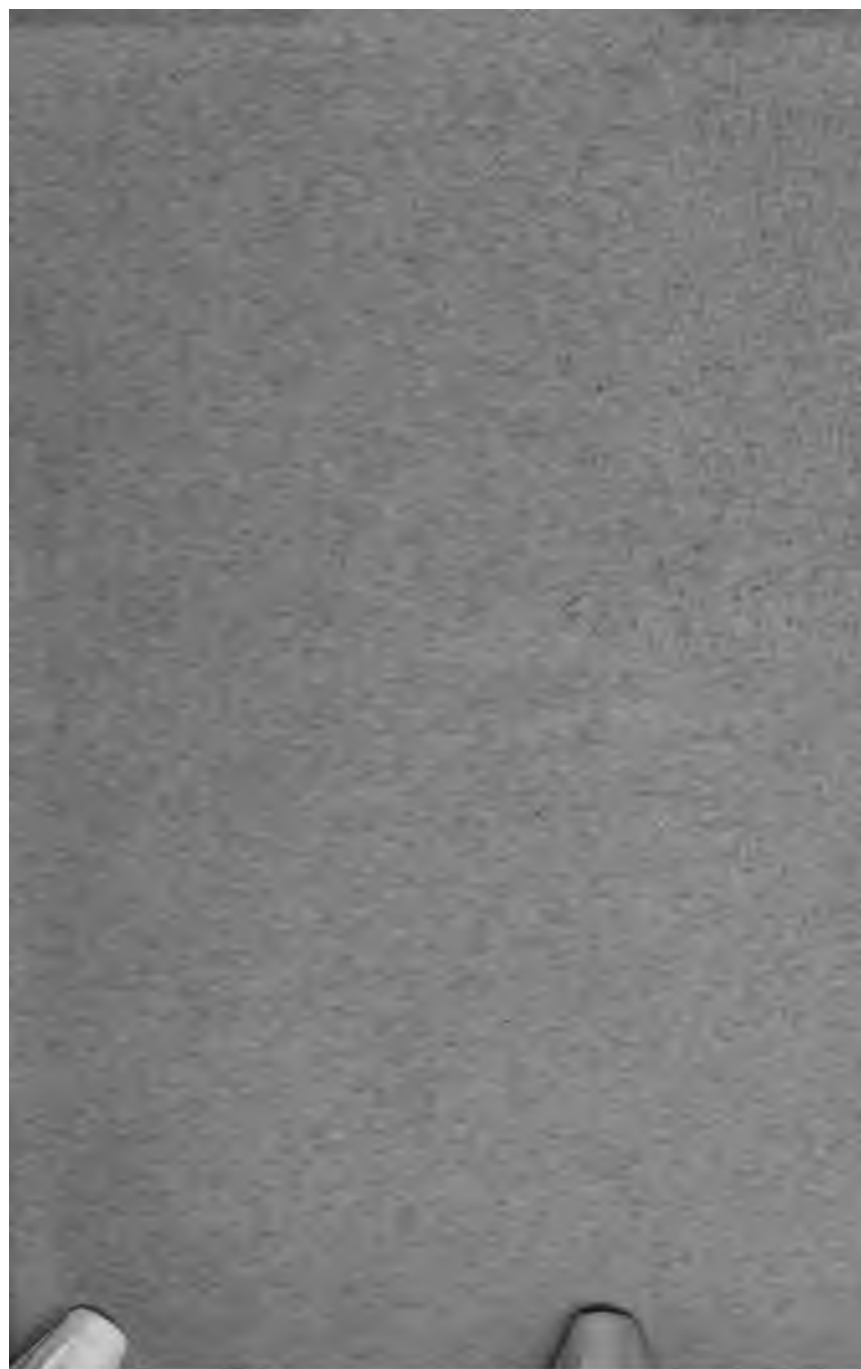
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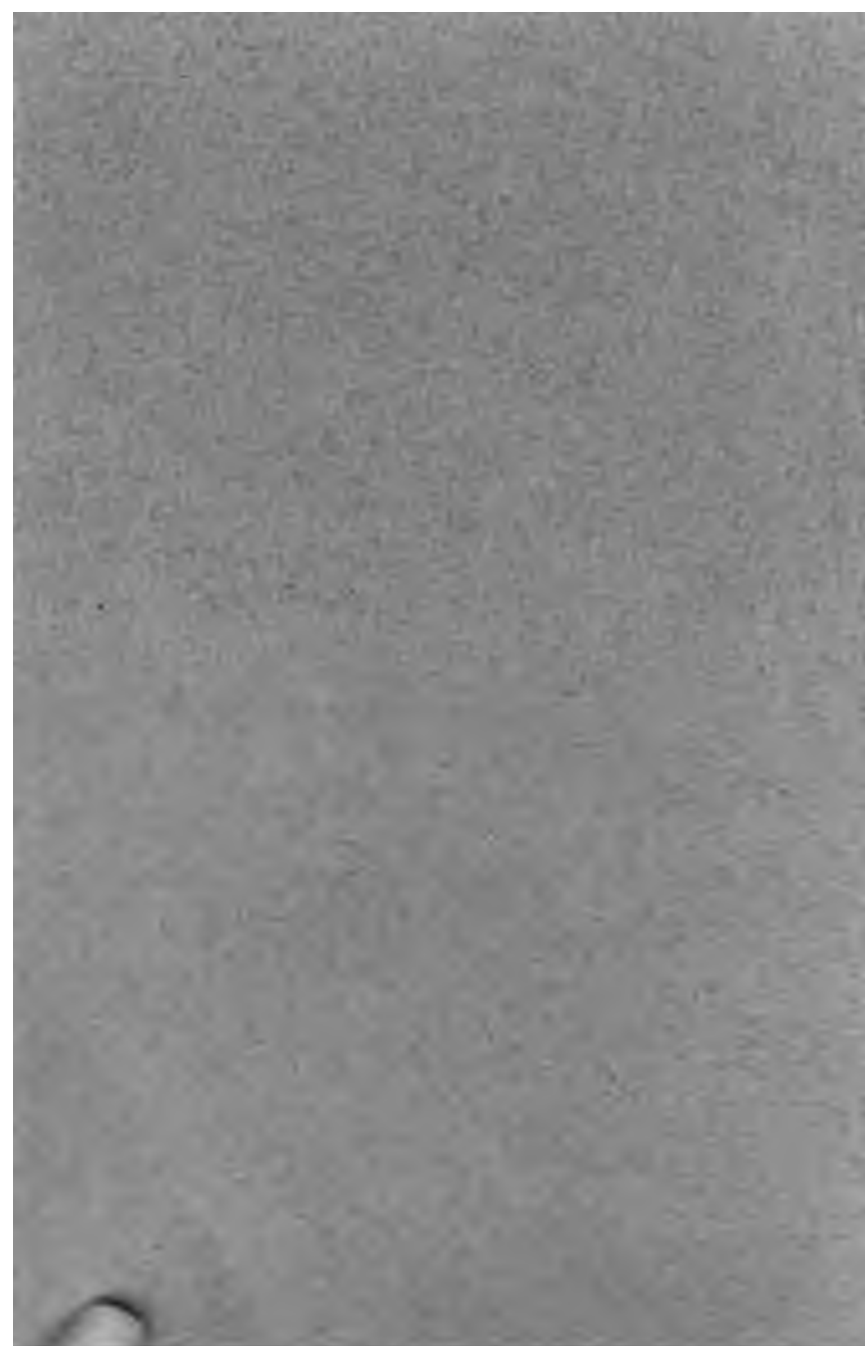
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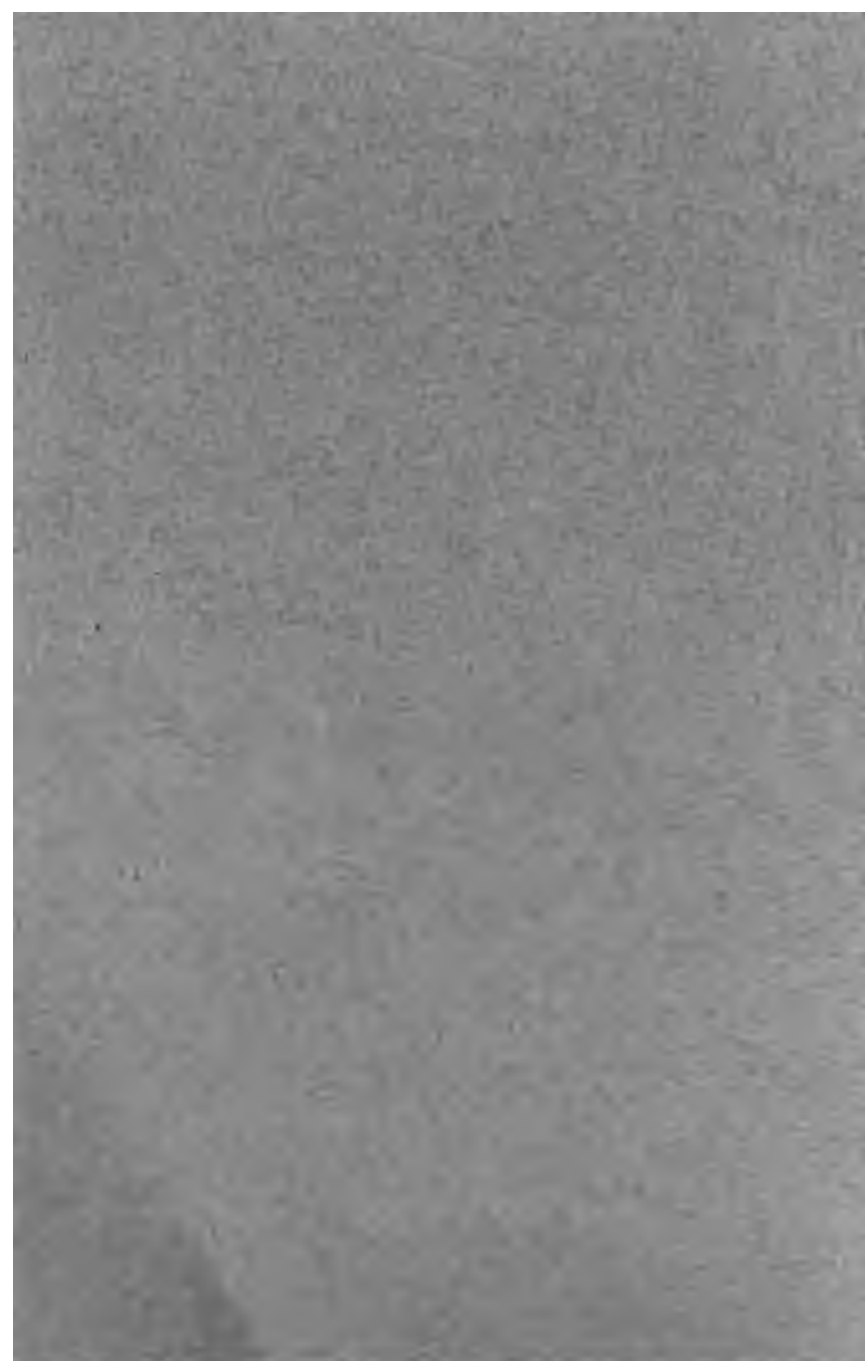






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ERRORS IN THE USE OF ENGLISH.



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same are blunders indeed or not; whether, for instance, *between* may not or may be used with more than two objects of reference. Whatever the ultimate conclusion reached, assuredly a study of this moot point will leave the student more conversant with the different functions of *between* and *among* than he was before, and will convince him that some have unquestionably erred in their indiscriminating use of these two prepositions.

Books somewhat similar to this have been published before; among such may be noticed *Modern English Literature: Its Blemishes and Defects* (London, 1857), by H. H. Breen; *The Queen's English* (London, 1864), by Dean Alford; *The Dean's English* (5th ed., London, 1866), by G. W. Moon; *Bad English* (London, 1868), by the same author; and *Good English* (New York, 1867), by E. S. Gould. But Mr. Breen confined himself mainly to the blemishes of a single author, Sir Archibald Alison; Dean Alford and Mr. Gould are occupied with abstract errors; and Mr. Moon is a critic of these and of other critics. All four in their way are excellent, though one wearies a little of Sir Archibald and yet again Sir Archibald,—though the abstract may seem less lively than the concrete,—and though a doctor may have some skill to heal in spite of his own head-cold or other ailment. As to this book, it is founded on actual blunders, verified by chapter-and-verse reference, and gathered in a course of desultory reading extending over the last thirty years. It does not aim at being exhaustive, that were unhappily no easy aim; but at least it comprises all those every-day breaches of every-day rules against which writers should stand on their strictest guard.

For fuller exposition of these rules the student is referred to the following works, to which the writer here acknowledges his own indebtedness:—Professor Skeat's *Etymological Dictionary of the English Tongue arranged on an Historical Basis*

(parts i.-iii., Oxford, Clarendon Press, 1880), and the older dictionaries of Johnson, Webster, Richardson, Chambers, and Wedgwood ; the English Grammars of Dr. Crombie, Dr. Latham, Mr. C. P. Mason, Dr. Angus, and Professor Bain ; Professor Bain's *Companion to the Higher English Grammar* (London, 1874) ; Dr. Abbott's *Shakesperean Grammar* (London, 1876) ; Dr. Morris's *Outlines of English Accidence* (London, 1876) ; Professor Earle's *Philology of the English Tongue* (Oxford, Clarendon Press, 1873) ; Mr. Kington Oliphant's *Standard English* (London, 1873) ; and Dr. Fitzedward Hall's *Modern English* (London, 1873).

W. B. H.

[The materials of this little volume were selected by my husband from notes of many years' extensive and varied reading, and before his death they were arranged for publication in their present form. In now conducting the book through the press I have had the assistance of kind friends to whom his memory is dear. But, deprived of his own revisal, there may be errors and imperfections that have escaped our notice, and for such I must ask the reader's considerate indulgence.

E. H.

BONALY TOWER,  
*September, 1881.*]

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PART I.

—

VOCABULARY.



## Part I.

### VOCABULARY.

UNDER THIS HEADING ARE RANGED, IN ALPHABETICAL ORDER,  
SPURIOUS WORDS AND WORDS USED WITH MEANINGS  
OTHER THAN THEIR OWN.

**ADVANTAGE** (Mid. Eng. *avantage*, the modern *d* being due to the mistaken identification of the prefix *a-* with Lat. *ad*, 'to') is the Fr. *avantage*, formed by the suffix *-age* from *avant*, 'before' (Low Lat. *ab ante, abante*), and signifies 'a state of forwardness or *advance*.' Therefore 'benefit,' 'gain,' or 'profit' should be substituted for the second 'advantage' in the following sentence, since it is as impossible for *all* men to hold a common advantage (*i.e.*, to be all in advance one of the other) as it is for all the horses in a race to come in first:—

'Free trade equalizes advantages, making the advantage of each the *advantage* of *all*.'—B. ZINCKE, *Egypt of the Pharaohs* (1871), ch. iv. p. 41.

**AGGRAVATE** (Lat. *aggravare*, 'to add to the weight,' from *ad*, 'to,' and *gravis*, 'heavy') were best restricted to its original meaning, as in 'to *aggravate* an offence.' Its employment as a synonym for 'irritate' or 'vex,' being quite superfluous, cannot be defended by an appeal to the secondary meaning of *aggravare*, 'to bear heavily on or annoy' (*cf.* Livy, 22, 8) or to its cognate *aggrieve*. M. T., in the Appendix to Sir J. Coleridge's *Memoir of Keble* (2nd ed., 1869), so employs it:—

'Some speeches . . . occasionally grated upon and *aggravated* him more than he could bear.'—Vol. ii. p. 599.

**ALLUDE** (Lat. *alludere*, 'to play with,' 'jest,' or, rarely, 'hint at in discourse') is wrongly used, on a *ludus a non ludendo* principle, when a long description has been, or is yet to be, inflicted upon listener or reader. Lady EASTLAKE, in her *Life of John Gibson* (1870), thus prefaces a full account of Miss Hosmer:—

'We may now *allude* to the only pupil [whom] Gibson ever professed to teach, and in whom he may justly be said to have raised a living monument to himself.'—Ch. ii. p. 226.

**ALONE** (Mid. Eng. *al one*, written apart, and even with a word intervening between them, *e.g.*, '*al* himself *one*,') himself alone: *William of Palerne*, A.D. 1340, l. 3316) means 'quite by oneself,' and is always an

adjective, differing herein from ONLY (Angl.-Sax. *æn-lic* = *one-like*), which is both an adverb and an adjective. In some cases the words may be used indifferently, 'He *only* was saved' being as right as 'He *alone* was saved;' and in Job i. 15 they are used together: 'I *only* am escaped *alone* to tell thee.' But, as a rule, there is a marked distinction between *alone* and *only*, a distinction that must be carefully observed in translating from Latin or any other foreign language. '*Hoc solus feci*' is 'I did it alone,' quite by myself; '*unica filia*' is 'an only (adj.) daughter;' and '*de re una solum dissident*' is 'they differ on one point only' (adv.), solely on one point, but on one point. A study of our first four examples will bear this distinction further out, and will show why *alone* is wrong in the last:\*

'Man shall not live by bread *alone*.'—ST. LUKE iv. 4 [cf. 'bi bræd all æne libbenn.'—*Ormulum*, A.D. 1200].

'Money which she *alone* [*i.e.*, without her husband's consent], and she *only* [*i.e.*, she solely, none but she], has power to draw.'

'When made from the entire wheat, bread is the *only* substance, milk excepted, on which the human body can *alone* be supported in temperate climates.'—JOHN STORIE, *The Dietetic Errors of the People* (1877), vol. i. p. 6. [*Only* and *alone* are here rightly distinguished, though it would be better if *alone* followed *which*. The same writer quotes on p. 46 these lines:—

'Come then with me, adopt the simple plan  
To use *alone* the proper food of man,  
For it can *only* health and joy afford,'—

where *only* should precede *it*].

'I have read that—

"All that poets sing or grief hath known  
Of hopes laid waste knells in that word *alone*;"

but for my part I would be disposed to give the palm for an utter misery-conveying sense to that word *only*. "It is not good for man to be alone," but to speak of a man as being alone does not necessarily imply that he is contemptible, while to speak of him as being *only* anything does.'—A Journeyman Engineer, *Some Habits, &c., of the Working Classes* (1867), p. 264, 'Only a Lodger.'

'She was editress [editor] of a monthly periodical, which, much to her credit, she intended should *alone* have contributions from the pens of her own sex [should have contributions from the pens of her own sex *only*], making it an avenue alike [alike an avenue] for the development of female talent and an opening for employment and remuneration.'—*Traits of Character* (1860), vol. ii. p. 321.

#### ALTERNATELY, ALTERNATION, and ALTERNATIVE

all come from the Lat. *alter*. With a comparative suffix, *alter* is etymologically the same as the Gr. ἄλλος and ἕτερος, the Lat. *alius*, the Ger. *ander*, and the Eng. *other*; but the fact remains that it was never

\* According to 'Sylvanus Urban' an Edinburgh drinking fountain bears the inscription, 'Water is not meant for man alone,' implying that we should not neglect dumb animals, who accordingly have a trough provided them. The whiskey-loving public, however, insisting on the true meaning of *alone*, interpret this inscription by 'Water is not meant for man by itself,' *i.e.*, undiluted.

used but in speaking of two objects or classes of objects, and Whately rightly defines *alternative* as 'a choice between *two* courses' (*Engl. Synonyms*). The loose employment of *alternative* for 'course,' of *alternation* for 'succession,' and of *alternately* for 'by turns,' destroys the force of the Latin derivatives, obliging one, for instance, to qualify *alternative* with epithets such as 'only possible.'

'We were left to the choice of three *alternatives*.'—*Water Lily on the Danube* (1853), ch. xii. p. 129.

'One of these *three* suppositions is inevitable. . . . Whichever *alternative* may most commend itself to our judgment,' &c.—Rev. JOHN MACNAUGHT, *Doctrine of Inspiration* (2nd ed., 1857), p. 98.

'We cannot believe that these are the only *alternatives*.'—*Manchester Examiner and Times*, 23rd September, 1856.

'For they either have to prove in the face of experiment, by some arguments not yet discovered, that their position is a consistent one, or they have to give up their position; the only other alternative being that they should accuse the Creator of woman of a great folly.'—JAMES STUART, M.A., *The Teaching of Science*, 'Woman's Work and Woman's Culture' (1869), p. 134-5. [A very weak dilemma, with a *third alternative*, even if it were otherwise correctly put.]

'The only possible *alternative*, if Ireland is to be won to a cordial union with Great Britain, is the endowment of all religions or the disendowment of all.'—ED. BAINES, M.P., Address to electors of Leeds, September, 1868.

'Sometimes she had lodgers, who were often there also. She had an *alternation* [succession] of them. There was the corn merchant, the advocate, the clergyman,' &c.—*James Meewell* (1866), vol. i. p. 76.

'The world! It is a word capable of as diverse interpretations as the thing itself—a thing by various people supposed to belong to heaven, man, or the devil, or, *alternately*, to all three.'—*A Woman's Thoughts about Women* (1858), ch. ix. p. 219.

**APPRECIATE** (like *Appraise*, from Lat. *ad*, 'to,' and *pretium*, 'price'), in the signification of 'to set a just value on,' is well exemplified by an anecdote in BARING GOULD's *Life of the Rev. R. S. Hawker* (1876):—

'Talking of *appreciation*, as Mr. HAWKER said once, the scripture-reader, Mr. Bumpus, at —, came to me the other day and said, "Please, Sir, I have been visiting and advising Farmer Matthews, but he did not quite *appreciate* me. In fact, he kicked me downstairs."—Ch. vii. p. 194.

To this, the rightful meaning of *appreciate*, two secondary meanings have been added—'to raise in value' (transitive) and 'to rise in value' (intrans.), both of which are given in Webster's Dictionary\* (*Engl. ed.* by Barker, Lond., 1832). A correspondent of the *Economist* (March 1, 1879) writes:—

\* No sneer, but the statement of an historic fact, is here intended. Like Adam imputing the Fall to Eve, we English often charge upon America our *slips* of tongue or pen, forgetting that a receiver is worse than the original offender. New words must be judged on their intrinsic merits, and it were strange indeed if nothing good came out of the land of Hawthorne, Emerson, Lowell, and other great English writers, too many to mention here.



'The employment of the word *appreciation* to denote a rise in value is creeping into use, apparently from American sources, but is, I think, much to be deprecated. Accurate thinking, especially on economic subjects, requires unambiguous terms, and it is certainly unwise to give a second and different meaning to a familiar term if another word can be discovered. If any article, say an ounce of gold, is submitted to *appreciation*, should its value be found to be less than it was six months before, it may be well said that on the *appreciation* gold is *depreciating*. Could it be equally correctly said in the same case that on the *appreciation* gold was *appreciating*? The English language possesses powers by which the idea of addition can be easily given to a word by composition, as in *increase* as opposed to *decrease*, but more clearly in *surcharge*, *supplies*, *surplus*, *surrejoinder*, &c.; so, I would submit, by the genius of our tongue, the proper word to denote the converse of *depreciation* is *SURPRECIATION*.'

'It need not be hinted that to say this is to *depreciate* knowledge and *appreciate* ignorance.'—*Scotsman*, 26th December, 1857.

'He believed that the measures of the Bank should rather be said to have prevented an *appreciation*, than to have caused a *depreciation*, of the currency.'—*Saturday Review*.

**APPROACH** (Mid. Eng. *aprochen*, = Old Fr. *aprochier*, = to 4th century Lat. *appropriare*, 'to draw near to,' from *ad*, 'to,' and *prope*, 'near') bears properly the same meaning as its Latin original, but improperly is often nowadays used for *address*, *memorialise*, &c., an usage on which was founded an amusing article in the *Edinburgh Daily Review*, 16th December, 1879:—

'In possession of all the facts revealed yesterday concerning the successive "approaches" to Dr. Scott—as if he were an Afghan fort, to be got near by sap and mine and trench before he is ultimately stormed and captured—the negotiations about money matters and the rest of it,' &c.

Compare a letter addressed by me to the *Educational News* in January, 1880:—

"'APPROACH' *vice* "ADDRESS" SUPERSEDED.

'Sir,—It is reported in the *Educational News* of last week that the Vale of Aylesbury Clergy and Church Teachers' Association have *approached* the Education Department for some purpose in which their interests are concerned. This is a use, or rather an abuse, of the word *approach* which in newspapers has of late become very common. To *approach* is to draw near to, either literally (in place or time) or figuratively. In the language of religion, nothing can be more appropriate than such phrases as "to *approach* the throne of grace," the idea of reverential distance and profound humility and awe being thus expressed. But in the case of provosts, magistrates, ministers of state, and even the Education Department, the term is wholly out of place and unauthorised by any good example. To *address*, to *memorialise*, to *appeal* to, to *petition*, are one and all more correct, and more consistent with self-respect, than is the abject self-abasement of "to *approach*."

W. B. H.'

**ASTUTE** (Lat. *astutus*, 'crafty, cunning'; 'perhaps,' says Skeat, 'from an amplified form *aks* of the root *ak*, "to pierce,"' and so cognate

with *acute*), in English, as in Latin, is commonly used in a bad sense, but is strangely employed in Mayhew's *German Life* (1864):—

'There were only two classes *astute* enough to wear bonnets.' Vol. i. p. 24.—'Twin children of luxury, begotten by the *astute* love of having one's daughters richly dressed.' Vol. i. p. 3.—'Jewellery which the *astute* stranger might fancy to constitute their principal business.' Vol. i. p. 169.

AVOCATION has entered English straight from the Latin, where *avocatio*, *avocator*, and *avocare* (*ab*, 'from,' and *vocare*, 'to call') alike convey the notion of calling off, diverting, distracting, or interrupting, as *Senectus avocatur a rebus gerendis*, 'Old age calls us away from the conduct of business' (CIC., *Sen.* 5, 15). In this sense *avocation* was exclusively employed by our writers of the seventeenth and the earlier part of the eighteenth century, being often opposed to *vocation* (that state to which men are called).<sup>\*</sup> During the last hundred years, however, these words, as distinct etymologically as *abrogate* and *arrogate*, have become confounded—a confusion that Skeat unwillingly accepts, defining *avocation* by 'pursuit, employment, business,' while pointing out that the prefix *a-* is the Latin *ab*, and not *ad*, 'to.' With an inconsistency strange in so able a philologist, Mr. Fitzedward Hall condemns in *Modern English* (1873), pp. 214-16, the use of *avocation* for *vocation*, but says of *avocations*: 'The plural, very anomalously, inverts, in most cases, the accepted signification of the singular. On the one hand, for example, Colman and Thornton, in *The Connoisseur*, No. 72, use it for "impediments" ["distractions," rather]. And so does the learned Miss Carter: "If I had not been interrupted by the headache, and many other unpleasant *avocations*."—*Letters to Miss Talbot*, vol. iv. p. 117. On the other hand, it was long ago used, sometimes to denote "pursuits," "duties" [a statement by no means borne out by Mr. Hall's quotations]; and such is, I think, almost exclusively, its modern import' [a statement disproved by our own examples]. Briefly, the case is this: If *avocation* and *vocation* are to be held synonymous, English is poorer by a useful, and richer by a superfluous, term. Then, too, the following thirty-six passages become blunted, if not indeed absolutely pointless:—

'Heaven is his *vocation*, and therefore he counts earthly employments *avocations*; except in such cases which lie, as I may say, in the marches of divinity and have connection with his *calling*.'—T. FULLER, 'Traits of a Good Bishop' in H. Rogers' *Fulleriana* (1856), p. 134.

'Making abatement for his military *avocations*, and late applying himself to study, scarce anyone is to be preferred before him for generality of human learning.'—T. FULLER, *The Holy State* (ed. 1841), p. 72. [Here used, not for 'duties,' as Mr. Hall will have it, but for 'distractions' from the pursuit of learning.]

<sup>\*</sup> Two passages illustrating the force of *avocation* and of *vocation* respectively are:—

'It is not the search for truth which (that) exhausts him, it is the being called off from it.'—M. PATTISON, *Isaac Casaubon* (1875), p. 493 [i.e., the *avocation*; the search for truth being the *vocation*].

'There is a mystical meaning in that word by which each man names his *vocation*; it is his *calling*. Something has, then, called to him.'—M. D. CONWAY, *The Earthward Pilgrimage* (1870), p. 192, xv.

'In the time of health, visits, businesses, cards, and I know not how many other *avocations*, which they justly style *diversions*, do succeed one another so thick, that in the day there is no time left for the distracted person to converse with his own thoughts.'—BOYLE, *Occasional Reflections*, s. 2, med. 6.

'The youth must have more violent pleasures to employ his time; the man loves the hurry of an active life, devoted to the pursuits of wealth or ambition; and, lastly, old age, having lost its capacity for these *avocations*, becomes its own insupportable burden.'—GROVE, *The Spectator*, No. 606. [Quoted by Mr. Hall, but neither 'duties' nor 'pursuits' makes such good sense as does 'distractions.']

'When his other more momentous *avocations* of pedantry and pedagogueism will give him an interval from his wrath and contention,' &c.—DE FOE, *The Political History of the Devil* (ed. 1840), p. 223.\*

'Devotion is retirement from the world he has made to Him alone: it is to withdraw from the *avocations* of sense, to yield ourselves up to the influence of the divine presence.'—BISHOP BUTLER (1726), sermon xiv. p. 278.

'I thought it my duty to complain of these frequent *avocations*'—(interruptions).—DR. JOHNSON, *Rambler*, No. 132, 'The Difficulty of Educating a Young Nobleman.'

'I will not part with him till the spring, when he intends to plunge into the *avocations* of husbandry, which will at once employ and amuse his attention.'—SMOLLETT, *Humphrey Clinker* (Works, 3rd ed., by R. Anderson, 1806), vol. vi. p. 394.

'Ever since we came hither, he has been remarkably assiduous in his attention to our family; an attention which, in a man of his indolence and *avocations*, I should have thought altogether odd.' &c.—*Id.*, *ib.*, p. 103.

'The impetuous pursuits and *avocations* of youth have formerly hindered me from observing those rotten parts of human nature, which now appear so *offensively* [offensive] to my observation.'—*Id.*, *ib.*, p. 116.

'All the time he could spare from the *avocations* of his employment he spent in educating his daughter.'—*Id.*, *ib.*, p. 188.

'He proposed . . . to find pleasure and employment for his wife in the management and *avocations* of her own family.'—*Id.*, *ib.*, p. 322.

'Some *avocation* deeming it to die.'—YOUNG, *Night Thoughts*, No. 4. [Here used in literal sense of 'calling away' or 'summons.']

'Here (in St. Kilda) all the pernicious influence of evil company, all *avocations* from the great business of the spiritual life, all the great flatteries of sense and time, are almost totally excluded.'—REV. K. MACAULAY, *Hist. of St. Kilda* (1764), p. 61.

Gibbon, in his Autobiography, says: 'The slightest motive of laziness or indisposition, the most trifling *avocation* at home or abroad, was allowed as a worthy impediment.'—Quoted in *National Review*, No. 3, January, 1856, p. 11. And again: 'The delay was owing partly to the circumstances of my way of life, and *avocations*, and partly to my own fault.'—*Id.*, *ut sup.*, p. 22.

\* It is needless to repeat all Mr. Hall's examples, but it may be safely asserted that, with a single exception quoted below, none of those prior to 1750 bears out his statement that *avocations* was long ago used sometimes to denote 'pursuits,' 'duties.'

'The ten or twelve years of St. Basil's monastic life were disturbed by long and frequent *avocations*.'—*Decl. and Fall of Rom. Emp.*, c. 37, 4, 395, *note*. And again: 'By the *avocations* of the schism, by foreign arms, and popular tumults, Urban the Sixth and his three successors were often compelled to interrupt their residence in the Vatican.'—c. 70, 8, 419.

'I never blended business of that kind with the functions of State, that no *avocations* might *call off* my attention from the duties of that post to which I was promoted.'—MELMOTH's *Pliny*, 10, 4 (20). [The Latin is: 'Ut toto animo delegato mihi officio vacarem.']

'You will, I am sure, not make a parade of affliction, but speedily resume the *avocations* of your employment, and seek in the service of humanity the purest interruptions of agonizing thoughts.'—MR. TAYLOR to Dr. Gooch, on the death of his wife, 1811. Quoted in *Quarterly Review*, 1844, vol. 73, p. 57. [A fine use of the word.]

'Let us detain you (if you do come) as long as your other *avocations* will permit.'—SYD. SMITH, *let.* 125, vol. ii. p. 139. [This is allowable, and is probably correct.]

'Professional *avocations*, the going with my family abroad, and various other circumstances, *prevented* me from this undertaking.'—Preface by T. FORSTER, M.D., p. vii., to *Letters of Locke, &c.* (1830).

'Amid the *avocations* of business, and the variety of other pursuits in which his taste or his duty led him to engage, the design (of writing the life of Lorenzo de' Medici) slumbered, but was not forgotten.'—*Life of W. Roscoe* (1833), vol. i. ch. v. p. 145. [Right here, by accident.]

'I was, and am still, tormented by hourly intrusions and *avocations*.'—B. G. NIEBUHR to George Grote, in *Life of George Grote* (1873), ch. v. p. 52.

'I have a good apology for writing to you so late about your "History," namely, that the *avocations* of London at one time, and a tour on the continent afterwards, gave me no leisure till lately.'—HENRY HALLAM to George Grote, 1846, in *Life of George Grote* (1873), ch. xix. p. 164.

'I feel that . . . consequently such pursuits [dramatic composition] come to be less readily combined with other *avocations*. Other *avocations* I am unable to discard.'—H. TAYLOR, Pref. p. vi. to *Notes from Life* (1854). [Here rightly used, as appears more clearly from the context; but at p. 74 he says: 'No one interest can be equally available for opposite *avocations*,'—an obvious misuse.]

'Our worldly professions, our worldly cares, the daily transactions of life, will not appear loss of time, nor *avocations* at variance with our principal work.'—TUCKER, *Light of Nature*, quoted in *Morning Clouds*, 1857, p. 125. [Here the true meaning of the word seems to be recognised; but the author of *Morning* is less exact, when at p. 116 he says: 'The hours which day after day are devoted to careful reading on secular subjects may appear to you *withdrawn from higher avocations*, from prayer, and meditation, and religious reading.']

'There are those who, in addition to the common practice of assembling on the Lord's day, the first day of the week, also remember the seventh day to keep it holy, separate from all secular *avocations*.'—W. J. FOX, *Works* (1865), vol. iii. p. 61 ('Christianity,' sermon iv.).

[Here '*avocations*' may be defended, as the strict observance of the Sabbath may be taken to regard the secular *vocations* of the Fridays as *avocations* on the seventh day.]

'There is a sort of prescriptive restriction on its ministers of combining any *avocation* with their stated duties except that of teachers of youth.'—*Id.*, *ib.*, p. 279. [Here, again, teaching may be fairly called an *avocation*, which *calls away* from preaching. But for examples of misuse of the word by this very writer, see below.]

'A very small fraction of its members ever enters the House of Peers; the remainder are kept away by more tempting *avocations* of pleasure or of business,' &c.—*Times*, 12th June, 1867.

'I kept resolutely out of all court and diplomatic *avocations*, and saw Paris, and Letronne, and Burnouf,'—BUNSEN, *Memoirs* (Eng. trans., 1868), vol. i. p. 527. [Cf. 'I hope that such courage will not be wanting in my own proper *vocation*.'—*Id.*, *ib.*, vol. i. p. 206.]

"Every man," as Capt. Fred. Ingham approvingly quotes, "should know two things—a *vocation* and an *avocation*." The number of Americans who find their *avocation* in book-collecting has increased enormously within the last few years.'—*New York S.W. Tribune*, 22nd October, 1869.

'If he worked as hard—morning, noon, and night—as your friend, he could not make such a glossary in less than seven years. But, considering his *avocations*, I believe his case is hopeless.'—GEORGE CHALMERS, 1809, to A. Constable, *Memoirs of A. C.* (1873), vol. i. p. 432.

'Let your authorship be a pastime, not a trade; let it be your *avocation*, not your *vocation*.'—F. JACOX, *Aspects of Authorship* (1872), p. 170, x.

'He tells Consuelo how overborne and overdone he is by his *vocation* and *avocations*,' &c.—*Id.*, *ib.*, p. 314.

'The National Guard having his own affairs to attend to, is not likely, even with the best intentions, to devote himself so closely to the soldier's business as to become a thoroughly effective instrument in defending the country against invasion. Soldiering is with him not a *vocation*, but an *avocation*.'—*Daily News*, 25th August, 1871.

'His churchmanship is the essence of the man; his profession of statesmanship or of law is little more than a secular *avocation* that does not engage his heart.'—*Political Portraits* (1873), p. 163, 'Lord Selborne.' [Used rightly and with discrimination.]

'Most men, perhaps especially eminent men, have a hobby, some absorbing object, the pursuit of which forms the most natural *avocation* of their mind. . . . A man's mental powers are thus refreshed and invigorated for the more serious and engrossing, if less congenial, occupation [*vocation*] of his life.'—HENRY TRIMEN, 'Mr. J. S. Mill's Botanical Studies,' p. 28 of Notices of J. S. M., from *The Examiner*, 1873.

'In the chapter on *vocations* and *avocations*, Mrs. Webster, after remarking upon the oft-forgotten but widely-different meaning [meanings] of the two words, sets forth in a feeling manner, no doubt from personal experience, the unnumbered trials of the literary man or woman, arising from the way in which their time is supposed to be the property of everyone who chooses to make demands on it, because brain-work "is carried on in the worker's private home [? house], with

no visible reminder of customer or client," and is supposed to be "so easy—what everybody can do at any time;" while in truth "the slave of the pen" is just the one who most suffers from such injustice, seeing that ideas are evanescent, and a train of thought is not to be conjured up at will. The sketch of the unfortunate woman whose *vocation* may be said to consist of *avocations*, and whose duty it seems to be "to let her acquaintances make tatters of her time, and to make tatters of theirs in return," can scarcely be called a caricature.'—*'A Housewife's Opinions,'* in *The Spectator*, May 10, 1879, p. 599.

'I might have given to my ordinary *avocations*, and what I deemed my divine *vocations*, a more practical and effectual shape.'—WILLIAM MACCALL, *Via Crucis* (1880), p. 41.

The above examples, extending over more than two centuries, show *avocation* used with more or less propriety, both in the singular and plural, but oftener in the latter. This is but natural, since, though a man has but one *vocation* (the church, law, medicine, &c.), he may have many *avocations*, in the sense of 'diversions' (as fishing, music, and cards), or in the sense of 'distractions' (as illness, losses, and cares). The earliest instance of the misuse of *avocation* for *vocation* does not occur till 1724, and even this stands removed by nearly a hundred years from every similar blunder that we have lighted on. It is cited by Mr. Hall, who brings forward other examples from Mrs. Inchbald, Godwin, Sydney Smith, Bulwer Lytton (*The Coming Race*, 6th ed., 1872, p. 195), &c. See also F. Jacox's *Shakspeare Diversions* (1875), pp. 353-57, *note*.

'I am now grown old in the *avocations* of the gown.'—*Tracts by Bishop Warburton* (1724), p. 15.

'They did not follow agriculture as their sole *avocation*, but they prosecuted it during the intervals of peace, and in the vacations of the Forum.'—DUNLOP'S *Hist. of Roman Lit.*, 2, 8. And again: 'The patricians who, in the city, were so distinct from the plebeian orders, were thus confounded with them in the country in the common *avocations* of husbandry.'—*Ib.*, 2, 7.

'The profession (the bar) itself may occasionally afford a respite from its more rigid *avocations*, and invite of its own accord to a temporary deviation from its more dreary pursuits.'—SHEIL'S *Legal and Polit. Sketches* (1855), vol. i. p. 63. [Wrongly used. But at p. 337, he says: 'He conceived his office to be incompatible with any matrimonial *avocations*.' Here it is more correctly used, probably by chance.]

Mrs. STOWE, in *Dred*, uses the word several times, and with different degrees of propriety: 'He went into a lawyer's office, where, by a pleasant fiction, he was said to be reading law, because he was occasionally seen at the office during the intervals of his most [more?] serious *avocations* of gambling and horse-racing and drinking.'—Ch. iv. [These may be called *avocations*, inasmuch as they called him from his proper business, but then he made them his *vocations*.]

Again: 'The roving and unsettled nature of John Cripps' *avocations* and locations,' &c.—Ch. viii. p. 79.

Again: 'But he invariably retreated from every one of his *avocations*, in his own opinion a much abused man.'—P. 79.

Again: 'He actually was made to believe that he had at last received his true *vocation*.'—P. 79.

'He is called away from his serious *avocations* so often, and his attention distracted with such irrelevant matters, that he is indignant.' *Id.*, *Our Charlie* (1864), p. 6.

It does not appear that Mrs. Stowe has caught the distinction.

'In eighteen months she was glad that his *avocations* at chambers left her perfectly free,' &c.—E. M. WHITLEY, *Friends of Bohemia* (1857), vol. ii. p. 123. [Less questionably correct than usual.]

'As soon as they were established in their new residence, and her father had entered on the routine of his *avocations*, she arranged the little household as exactly as if her husband had been there.'—DICKENS, *A Tale of Two Cities*, book iii. ch. viii.

'He goes amongst men in their daily *avocations*, and he promotes their loving one another as brethren,' &c.—W. J. FOX, *Works* (1865), vol. iii. p. 278.

'There are many other *avocations* which would harmonise far better with either than they do with each other.'—*Id.*, *ib.*, iii. 280.

'A life wholly devoted to duty is very easily *diverted* from ambition; and that of M. Reinhard was entirely taken up by his professional *avocations*, while he never was influenced in the slightest degree by an interested motive or a pretension to premature advancement.'—H. L. BULWER, *Historical Characters* (1868), vol. i. p. 429. [Should be *vocations*, yet something might be urged on the other side in this special case.]

'Within the range of the daily *avocation*.'—MISS WOLSTENHOLME, *Woman's Work and Woman's Culture* (1869), p. 291.

'At Lawrence, where 35,000 girls are employed in the mills, I saw thousands of them at their looms, but could scarcely realize that this was their daily and hourly *avocation*.'—DAVID MACRAE, *The Americans at Home* (1870), vol. ii. p. 279.

'Had Miss Hosmer's *avocations* permitted it, no one would have ventured to compete with her in editing the story of his life.'—LADY EASTLAKE, *Life of John Gibson* (1870), ch. ii. p. 230. [Of, at least, doubtful propriety.]

'Possible for men to pursue their ordinary *avocations* undisturbed by indignation or pity.'—JN. RUSKIN, *Aratra Pentelici* (1872), lect. i. p. 1.

'In our time the profession of letters is placed with other polite *avocations*'—(e.g., those of clergymen, lawyers, and physicians).—JN. MORLEY, *Voltaire* (1872), p. 117.

'What secular *avocation* on earth was there for a young man (whose friends would not get him an appointment) which was at once gentlemanly, lucrative, and to be followed without special knowledge?'—GEORGE ELIOT, *Middlemarch* (1872), bk. vi. vol. iii. p. 234, c. 56.

'Even the recreation (golf) of St. Andrews partakes of what is and ought to be its peculiar character and *avocation*.'—HENRY COCKBURN, *Memorials* (1874), vol. ii. p. 66.

'I can write no more, for I am called to a less pleasant *avocation*.'—CHARLOTTE BRONTE, Letter quoted, on p. 47 of T. Wemyss Reid's *Monograph on Charlotte Bronte* (1877).

'The pecuniary and other loss due to the interruption of daily *avocations*.'—JN. SULLY, *Fortnightly Review*, November, 1878, p. 717, 'Civilisation and Noise.'

'Under [in] these circumstances the body feeds upon itself, only miserable sensations are alive, and the mind has neither leisure nor wish to pursue its own *avocations*.'—WILKINSON, *The Human Body*, &c., p. 165, ch. 3, 'Assimilation.'

**CALCULATE**, 'to reckon' (Lat. *calculare*, 'to reckon by help of small pebbles' or *calculi*, dimin. of *calx*, 'chalk'), had the secondary meaning assigned it even so early as Johnson's day, of 'to adjust or project for any certain end.' It is very doubtful whether the word has ever thus been used transitively, as 'Nature calculates some men to high purposes;' Johnson, at any rate, furnishes but one example, and that of the passive-participle form: 'The reasonableness of religion clearly appears, as it tends so directly to the happiness of men, and is upon all accounts, *calculated* for our benefit.' This *calculated*, defined by Webster 'as adapted by design,' bears nowadays a heavy load of ill-packed meanings, being used in Chambers's *History of English Literature* (pp. 145, 223) for 'likely,' and in the following three passages for 'fit,' 'able,' and 'suited':—

'He was short, small, meagre, and appeared *calculated* [fit?] for no other purpose than to augment the number of the Efeian's victims.'—HUC's *Travels in Thibet*, vol. i. p. 81.

'It is not every painter who [that] is *calculated* [able] to show to so much advantage,' &c.—GILCHRIST'S *Life of Etty* (1865), vol. ii. p. 277. [This mistake occurs oftener than once in Mr. Gilchrist's book.]

'Mr. Campbell's intention to write the lives of certain of the English poets—a task for which he is most admirably *calculated*' [suited].—ARCH. CONSTABLE, *Memoir* (1873), vol. i. p. 178.

**CALIGRAPHY**, or **CALLIGRAPHY** (Gr. *καλλιγραφία*, from prefix *καλλι* = *καλός*, 'beautiful,' and *γράφειν*, 'to write'), is sometimes used, not for 'fair penmanship,' as its etymology demands, but for simple 'penmanship,' or even for a 'villainous scrawl,' as here:—

'Brodie made a scrawl on paper only to be equalled by the *caligraphy* of Elliotson.'—J. F. CLARKE, *Autobiographical Recollections of the Medical Profession* (1874), p. 326.

A similar coupling of incongruous terms is involved in such phrases as 'a *wretched* system of *ORTHOGRAHY*' (Gr. *ὀρθός*, 'right,' and *γράφειν*, 'to spell'); while, on the other hand, 'fine *caligraphy*' and 'correct *orthography*' are tautological. Cf.:—

'Good *orthography* is as necessary as good *caligraphy*.'—*The Boys' Own Paper*, 17th January, 1880, p. 236, Notices to Correspondents.

**CAPACIOUS**, according to Prof. Skeat, is an ill-formed word, seeming to come from a Fr. *capacieux* or Lat. *capaciosus*, words that have no existence; and having for real source the crude form *capaci-* of the Lat. adj. *capax*, 'able to contain,' = *capere*, 'to hold.' Its meaning, anyhow, is identical with that of *capax*, which we find applied to *urna*, *pharetra*, *circus*, *domus*, &c., in every case conveying the idea of 'holding.' The Irishman defined a net as 'holes tied together by string;' his blunder is almost matched in Mr. G. HODDER'S *Memoires of my Time* (1870), p. 321:—

'A *capacious* rent had been made in a part of his costume.' [This is not the only instance in which this writer uses *capacious* falsely for *large*.]



**CLIMAX** (Gr. 'ladder,' from *κλίμαξ*, 'to slope'), both in Greek and Latin, was the name of 'a figure in rhetoric that proceeds by *degrees* from one thing to another,'\* to borrow the definition given in Kersey's *Dictionary* (2nd ed., 1715). Neither Johnson nor Webster recognized the modern use of *climax* in the sense of *acme* (Gr. 'point or edge,' from root *ak*, 'to pierce'), a use as wrong as it is popular, though sanctioned even by Professor Skeat, with whom the word means 'highest degree.' As well might 'ascending *scale*' mean the top note in a keyboard, or death be signified by 'declining years.' In two only of our examples does *climax* seem to bear its rightful sense of 'ascent;' in the next three *acme*, or an equivalent, is properly used where 'summit' is intended; last come nine instances of this almost universal error:—

'That complete union which makes the advancing years a *climax*.'—GEORGE ELIOT, *Middlemarch*, Finale (1872), vol. iv. pt. viii. p. 358 [*i.e.*, apparently: 'which makes us ascend, and not run down the hill'].

'The principal features of the measure are three: First, the three-stage process of granting a new licence, the assent of the Home Secretary being the *final process or climax*; second, the almost complete elimination of any right of interference or control on the part of the ratepayers; third, the novel manner and scale of punishment devised for infractions of the law, and the way in which these infractions are to be watched and detected.'—*Daily News*, 3rd May, 1872. [A 'getting upstairs' hardly outdone by Thackeray's Miss MacWhirter, but indicating the writer's dim perception of the word's true sense.]

'Epistolary novel-writing reached the *acme* of its popularity with Richardson's tales.'—Miss JULIA KAVANAGH, *French Women of Letters* (1862), vol. ii. p. 317, 'Madame Riccoboni.'

'The sovereign contempt of all speculation—simply as speculation—reaches its *acme* in the Essay on Bacon.'—LESLIE STEPHEN, *Hours in a Library*, third series (1879), p. 295.

'In it, and by it, in our opinion, his genius, if not his fame, reached the *culminating point*.'—A. HAYWARD, *Essays* (1878), vol. i. p. 103, 'S. Rogers.'

*Climax for Acme*.—'To generalize on misery fatal to thousands of individuals, among whom there is no mutual compensation, is the *climax* of insult to their sufferings.'—Sir R. PHILLIPS, *Golden Rules for Bankers* (1826), p. 77, and also p. 39.

'If any man did make such a remark [as that evil would work its own cure], it was a *climax* of political apathy.'—Sir R. PHILLIPS, *Golden Rules for Bankers* (1826), p. 39. See also p. 77.

'When philosophic candour and intelligence are supposed to have hit their final *climax* in the doctrine that everything is both true and false at the same time.'—JN. MORLEY, *Voltaire* (1872), p. 9, 'Preliminary.'

'The glories of the age of Louis XIV. were the *climax* of a set of ideas.'—*Ib.*, p. 26, 'Prelim.'

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\* Cf.: 'These are *ascending stairs* [= this is a climax]—a good voice, winning manners, plain speech, chastened, however, by the schools into correctness; but we must come to the main matters, of power of statement—know your fact, hug your fact.'—R. W. EMERSON, *Letters and Social Aims* (1876), p. 115, 'Eloquence.'

'By all manner of means read "Nightmare Abbey"—the *climax* of praise—it is short.'—Miss M. R. MITFORD, *Letters and Life*, second series (1872), p. 42.

'Oratory . . . is proverbially rare among men of our nation, though when it does exist it seems to reach sometimes to the *climax* of power and grandeur.'—F. P. COBBE, *Theol. Rev.*, April, 1876, p. 260.

'The over-education of Greece has now reached its *climax*.'—LEWIS SERGEANT, *New Greece* (1878), p. 56.

'They are immortal in dark power and insight and reality; not only the very *climax* of human evil, but the most characteristic types of French vice.'—*Edin. Rev.*, October, 1878, p. 552.

'All these reached their *climax* in the *Émaux et Camées*, first published in 1856.'—G. SAINTSBURY, 'Théophile Gautier,' in *Encyclopædia Britannica* (9th ed., 1879), vol. ix.

**CONDIGN** comes through the Fr. *condigne* from the Lat. *condignus* (intensive prefix *con-* and *dignus* 'worthy,' akin to *decus*, 'esteem,' = root *dak*, 'to worship'), and means, like its Latin original, 'well-merited.' So Fabyan, in his *Chronicle* (vol. i. c. 200), speaks of 'a *condygne* price;' and More, in a letter to his daughter, Margaret Roper (More's *Life of Sir Thomas M.*, p. 140), of 'condign praise,' the latter also using the phrase 'grace of *condignity*,' i.e., deserved grace. Our age, however, conscious it may be of its own demerits, never applies *condign* but to 'punishment;' and hence, acquiring the false signification of 'severe,' *condign* is often tautologically coupled with 'deserved.'\*

'There was a Parliamentary surrender at discretion to stop further inquiry, and save the plotters, big and little, from *condign* and most deserved punishment.'—*Recollections, &c., of Jn. O'Connell, Esq., M.P.*, vol. i. p. 155.

"He deserves some *condign* punishment," cried Mrs. Grantham, severely.'—Mrs. L. LINTON, *Lizzie Lorton* (1866), ch. i. p. 37.

'Practical joking does not *deserve condign* punishment the less because it often succeeds in escaping it.'—*Saturday Rev.*, 8th June, 1867.

'The most trivial error of judgment, or the slightest failure of memory, on the part of his sons, was visited by the father with punishment as *condign*, as if the venial faults of childhood had been the deliberate sins of maturer years.'—J. C. YOUNG, *Memoir of C. M. Young* (1871), vol. i. ch. i. p. 10.

**CONDONE** (Lat. *condonare*, 'to present, give up, or pardon,' from *con*, 'wholly,' and *donare*, 'to give') bears properly the single meaning of 'forgive,' but with the authors of our modern Blunderland has become a portmanteau compound of 'compensate,' and 'atone for,' e.g., in:—

'The abolition of the income tax . . . more than *condones* for the turmoil of a general election.'—Newspaper Correspondent.

'There are plenty of places on the Continent where an income of £3,500 a year will *condone* almost any offence, and it is idle to suppose

\* Similarly 'acuteness' and 'poignancy' are employed by themselves, as though they necessarily implied the notion of sorrow, in—

'His long sickness made his friends look on his release not with the *acuteness* and *poignancy* [of what?] which some bereavements call forth.'—*Traits of Character* (1860), vol. ii. p. 273.

that a man who is sufficiently hardened to deliberately traffic in the infamy of a weak and guilty woman cares much for the opinion of those whose opinion is worth respect.'—*Echo*, August, 1871.

'Lady Drum hoped that those dangerous ideas about wild love-affairs being *condoned* by an after-marriage with a substitute chosen by relatives would not be translated into the uncongenial atmosphere of Scotland.'—W. BLACK, *A Daughter of Heth* (7th ed., 1871), vol. ii. p. 7.

'There was a certain vague earnestness of belief about him which qualified and *condoned* the shrewd and sometimes jocular looks of his father.'—*Id.*, *Madcap Violet* (1877), ch. xxxiii. p. 297.

'Mrs. Dowse, in a worn and feeble voice, the defects of which were almost *condoned* by her cleverness of expression, sang all sorts of old and familiar Irish songs.'—*Id.*, *ib.*, ch. xxxiii. p. 302.

'His atrocious taste in dress might have been *condoned* by modesty of mien.'—*Men and Manners in Parliament* (1874), ch. v. p. 193.

'The crowd of idle, profligate courtiers, who felt their own vices *condoned* by a sovereign's example.'—*Bossuet and his Contemporaries* (1874), p. 243.

'The little mistake he made in allowing his name to appear as a member of the committee which supported the election of Sir D. Corrigan for Dublin, has been wisely *condoned* by the Conservatives, and the authorities have done well in saying nothing about it, and in letting bygones be bygones.'—*Mayfair*, 27th February, 1877, p. 11. [This is right, but two pages later we have :—'The fact of the hon. member's having since dined with the Prince of Wales did not *condone* his original offence against the conveniences' (convénances).]

'To persist in neglecting to have a child vaccinated is a breach of parental duty which nothing should be permitted to *condone*.'—*Times*, April 5, 1878, Weekly edition, 'Compulsory Vaccination.'

'Could he imagine that such a tribute as he had laboured to collect would not have *condoned* the past; that bygones would not have been bygones, and, in fact, would not have rendered a truly generous mind ten times more disposed to forgive and forget.'—TRACY TURNERELLI, 'The People's Tribute' (to Lord Beaconsfield).

'Osman Pacha's gallant defence at Plevna was held to have *condoned* the offences of the Turkish Government against humanity.'—P. W. CLAYDEN, *England Under Lord Beaconsfield* (1880), ch. xiv. p. 352.

'Its authority is used by them to *condone* the practice of bringing up a family of children in equal luxury, with the understanding that the means by which that style of living is supported will belong to the eldest son.'—ARTHUR ARNOLD, *Free Land* (1880), ch. vii. p. 96.

**CONSTANT** (Fr., from Lat. *constans*, the participle of *constare*, a compound of *cum*, 'together,' and *stare*, 'to stand') means 'firm' or 'steadfast,' a meaning illustrated by the faggot of the Æsopian fable. *Constancy*, the noun, is rarely used but in this its legitimate sense, but *constant* and *constantly* are loosely employed for 'frequently' and 'often.' Thanks to this 'constant blunder' an English clergyman looks *steadfastly* at a bull-fight, and yet protests against its cruelties :—

'I have *constantly* seen one bull kill six or seven horses, and have heard of one that has killed as many as seventeen. — H. J. ROSE, *Untrodden Spain* (1875), vol. i. p. 374.

**CONVERSION** (Lat. *conversio*, 'a turning round,' from *con*, 'wholly,' and *vertere*, 'to turn'), in logic, signifies that the terms of a proposition are transposed, the subject becoming predicate, the predicate subject, e.g., 'Some boasters are cowards; therefore, *conversely*, Some cowards are boasters.' It is in this its true logical, as also mathematical,\* sense that *converse* is used in our first examples :—

'To have wit it is necessary to be endowed with a good understanding. The *converse* of this proposition is not true.'—*Huetiana. Selections from the French Anas* (1797), vol. ii. p. 170.

'It is true, the object of laughter is always inferior to us; but then the *converse* is not true—that everyone who is inferior to us is an object of laughter.'—SYD. SMITH, *Moral Phil.*, lect. xi. p. 136.

'Though it be true that every religious man must be honest, the *converse* does not follow, that every honest man must be religious.'—Dr. CHALMERS, *Commercial Sermons* (4th ed., 1820), dis. ii. p. 57.

'When Tennyson makes Ulysses say, "I am a part of all that I have seen," it ought to be rather the *converse*—"What I have seen becomes a part of me."'—Mrs. JAMESON, *Commonplace Book* (1854), 30, p. 33.

"A pudding," Bysshe said, dogmatically, "is a prejudice. I have wished that the *converse* of this proposition were true, and that a prejudice was a pudding; and then, according to the judgment of my more enlightened young friends, I should never have been without one."—T. J. HOGG, *Life of Shelley* (1858).

'No one who can speak fluently feels the least difficulty in understanding fluent speech. But the *converse* is not at all true.'—A. J. ELLIS, *On the Acquisition of Languages* (1875), p. 11.

"Give to no unproportioned thought his act" (Hamlet) is a *negative* injunction, to which may be appended an *affirmative* and a *converse* of equal truth. "Give to each well-proportioned thought his act" is the *affirmative*; the *converse* (if it can be so called) is, "Give your thoughts their acts, and they will have thereby the better chance to be well-proportioned."—H. TAYLOR, *Notes from Books*, p. 120, 'Wordsworth's Sonnets.'

In this last passage *converse* is used with some respect at least to its proper signification, but in our next examples it is confounded with *reverse*, *inverse*, or *opposite*,† words of a widely different meaning :—

\* In Barlow's *Mathematical Dictionary* *converse* is falsely said 'commonly to signify the same thing as *reverse*,' a statement disproved by the illustration that follows it. Chambers, quoted by both Johnson and Webster, rightly defines a *converse* proposition as one where the hypothesis and the conclusion of a former proposition change places, e.g., 'If two sides of a triangle be equal, the angles opposite to those sides are equal; and, *conversely*, If two angles of a triangle be equal, the sides opposite to those angles are equal.'

† Avoiding this error, writers sometimes fall into another, of leaving their readers to puzzle out, as best they may, what is the *reverse* or the *inverse* really meant :—

'He must not be rash indeed; for the *inverse* of Lord Eldon's favourite maxim will ever be found true, that that is never well done which is done in a hurry.'—*Success in Life, A Book for Young Men* (1852), p. 157. [What does this mean?—apparently, that that is always well done which is done in a hurry; not, as the author intends, that that is always well done which is done slowly.]

'No doubt, if we could choose, many of us in London would prefer that our visitors should carry their boots in their hands and their hats on their heads, rather than the *reverse*, especially upon a muddy day.'—ARTHUR ARNOLD, *Through Persia by Caravan* (1877), vol. i. ch. xii. p. 241. [Here, again, what is the *reverse*? Is it carrying their hats in their hands, and their boots on their heads? Or their hands in their boots, and their heads on their hats?]

'In the time of health, visits, businesses, cards, and I know not how many other *avocations*, which they justly style *diversions*, do succeed one another so thick, that in the day there is no time left for the distracted person to converse with his own thoughts.'—BOYLE, *Occasional Reflections*, s. 2, med. 6.

'The youth must have more violent pleasures to employ his time ; the man loves the hurry of an active life, devoted to the pursuits of wealth or ambition ; and, lastly, old age, having lost its capacity for these *avocations*, becomes its own insupportable burden.'—GROVE, *The Spectator*, No. 606. [Quoted by Mr. Hall, but neither 'duties' nor 'pursuits' makes such good sense as does 'distractions.']

'When his other more momentous *avocations* of pedantry and pedagogueism will give him an interval from his wrath and contention,' &c.—DE FOE, *The Political History of the Devil* (ed. 1840), p. 223.\*

'Devotion is retirement from the world he has made to Him alone : it is to withdraw from the *avocations* of sense, to yield ourselves up to the influence of the divine presence.'—BISHOP BUTLER (1726), sermon xiv. p. 278.

'I thought it my duty to complain of these frequent *avocations*'—(interruptions).—DR. JOHNSON, *Rambler*, No. 132, 'The Difficulty of Educating a Young Nobleman.'

'I will not part with him till the spring, when he intends to plunge into the *avocations* of husbandry, which will at once employ and amuse his attention.'—SMOLLETT, *Humphrey Clinker* (Works, 3rd ed., by R. Anderson, 1806), vol. vi. p. 394.

'Ever since we came hither, he has been remarkably assiduous in his attention to our family ; an attention which, in a man of his indolence and *avocations*, I should have thought altogether odd.' &c.—*Id.*, *ib.*, p. 103.

'The impetuous pursuits and *avocations* of youth have formerly hindered me from observing those rotten parts of human nature, which now appear so offensively [offensive] to my observation.'—*Id.*, *ib.*, p. 116.

'All the time he could spare from the *avocations* of his employment he spent in educating his daughter.'—*Id.*, *ib.*, p. 188.

'He proposed . . . to find pleasure and employment for his wife in the management and *avocations* of her own family.'—*Id.*, *ib.*, p. 322.

'Some *avocation* deeming it to die.'—YOUNG, *Night Thoughts*, No. 4. [Here used in literal sense of 'calling away' or 'summons.']

'Here (in St. Kilda) all the pernicious influence of evil company, all *avocations* from the great business of the spiritual life, all the great flatteries of sense and time, are almost totally excluded.'—REV. K. MACAULAY, *Hist. of St. Kilda* (1764), p. 61.

Gibbon, in his Autobiography, says : 'The slightest motive of laziness or indisposition, the most trifling *avocation* at home or abroad, was allowed as a worthy impediment.'—Quoted in *National Review*, No. 3, January, 1856, p. 11. And again : 'The delay was owing partly to the circumstances of my way of life, and *avocations*, and partly to my own fault.'—*Id.*, *ut sup.*, p. 22.

\* It is needless to repeat all Mr. Hall's examples, but it may be safely asserted that, with a single exception quoted below, none of those prior to 1750 bears out his statement that *avocations* was long ago used sometimes to denote 'pursuits,' 'duties.'

'The ten or twelve years of St. Basil's monastic life were disturbed by long and frequent *avocations*.'—*Decl. and Fall of Rom. Emp.*, c. 37, 4, 395, *note*. And again: 'By the *avocations* of the schism, by foreign arms, and popular tumults, Urban the Sixth and his three successors were often compelled to interrupt their residence in the Vatican.'—c. 70, 8, 419.

'I never blended business of that kind with the functions of State, that no *avocations* might call off my attention from the duties of that post to which I was promoted.'—MELMOTH'S *Pliny*, 10, 4 (20). [The Latin is: 'Ut toto animo delegato mihi officio vacarem.']

'You will, I am sure, not make a parade of affliction, but speedily resume the *avocations* of your employment, and seek in the service of humanity the purest interruptions of agonizing thoughts.'—MR. TAYLOR to Dr. Gooch, on the death of his wife, 1811. Quoted in *Quarterly Review*, 1844, vol. 73, p. 57. [A fine use of the word.]

'Let us detain you (if you do come) as long as your other *avocations* will permit.'—SYD. SMITH, *let.* 125, vol. ii. p. 139. [This is allowable, and is probably correct.]

'Professional *avocations*, the going with my family abroad, and various other circumstances, prevented me from this undertaking.'—Preface by T. FORSTER, M.D., p. vii., to *Letters of Locke, &c.* (1830).

'Amid the *avocations* of business, and the variety of other pursuits in which his taste or his duty led him to engage, the design (of writing the life of Lorenzo de' Medici) slumbered, but was not forgotten.'—*Life of W. Roscoe* (1833), vol. i. ch. v. p. 145. [Right here, by accident.]

'I was, and am still, tormented by hourly intrusions and *avocations*.'—B. G. NIEBUHR to George Grote, in *Life of George Grote* (1873), ch. v. p. 52.

'I have a good apology for writing to you so late about your "History," namely, that the *avocations* of London at one time, and a tour on the continent afterwards, gave me no leisure till lately.'—HENRY HALLAM to George Grote, 1846, in *Life of George Grote* (1873), ch. xix. p. 164.

'I feel that . . . consequently such pursuits [dramatic composition] come to be less readily combined with other *avocations*. Other *avocations* I am unable to discard.'—H. TAYLOR, Pref. p. vi. to *Notes from Life* (1854). [Here rightly used, as appears more clearly from the context; but at p. 74 he says: 'No one interest can be equally available for opposite *avocations*'—an obvious misuse.]

'Our worldly professions, our worldly cares, the daily transactions of life, will not appear loss of time, nor *avocations* at variance with our principal work.'—TUCKER, *Light of Nature*, quoted in *Morning Clouds*, 1857, p. 125. [Here the true meaning of the word seems to be recognised; but the author of *Morning* is less exact, when at p. 116 he says: 'The hours which day after day are devoted to careful reading on secular subjects may appear to you withdrawn from higher *avocations*, from prayer, and meditation, and religious reading.']

'There are those who, in addition to the common practice of assembling on the Lord's day, the first day of the week, also remember the seventh day to keep it holy, separate from all secular *avocations*.'—W. J. FOX, *Works* (1865), vol. iii. p. 61 ('Christianity,' sermon iv.).

[Here '*avocations*' may be defended, as the strict observance of the Sabbath may be taken to regard the secular *vocations* of the Fridays as *avocations* on the seventh day.]

'There is a sort of prescriptive restriction on its ministers of combining any *avocation* with their stated duties except that of teachers of youth.'—*Id.*, *ib.*, p. 279. [Here, again, teaching may be fairly called an *avocation*, which *calls away* from preaching. But for examples of misuse of the word by this very writer, see below.]

'A very small fraction of its members ever enters the House of Peers; the remainder are kept away by more tempting *avocations* of pleasure or of business,' &c.—*Times*, 12th June, 1867.

'I kept resolutely out of all court and diplomatic *avocations*, and saw Paris, and Letronne, and Burnouf,'—BUNSEN, *Memoirs* (Eng. trans., 1868), vol. i. p. 527. [Cf. 'I hope that such courage will not be wanting in my own proper *vocation*.'—*Id.*, *ib.*, vol. i. p. 206.]

"'Every man,' as Capt. Fred. Ingham approvingly quotes, "should know two things—a *vocation* and an *avocation*." The number of Americans who find their *avocation* in book-collecting has increased enormously within the last few years.'—*New York S.W. Tribune*, 22nd October, 1869.

'If he worked as hard—morning, noon, and night—as your friend, he could not make such a glossary in less than seven years. But, considering his *avocations*, I believe his case is hopeless.'—GEORGE CHALMERS, 1809, to A. Constable, *Memoirs of A. C.* (1873), vol. i. p. 432.

'Let your authorship be a pastime, not a trade; let it be your *avocation*, not your *vocation*.'—F. JACOX, *Aspects of Authorship* (1872), p. 170, x.

'He tells Consuelo how overborne and overdone he is by his *vocation* and *avocations*,' &c.—*Id.*, *ib.*, p. 314.

'The National Guard having his own affairs to attend to, is not likely, even with the best intentions, to devote himself so closely to the soldier's business as to become a thoroughly effective instrument in defending the country against invasion. Soldiering is with him not a *vocation*, but an *avocation*.'—*Daily News*, 25th August, 1871.

'His churchmanship is the essence of the man; his profession of statesmanship or of law is little more than a secular *avocation* that does not engage his heart.'—*Political Portraits* (1873), p. 163, 'Lord Selborne.' [Used rightly and with discrimination.]

'Most men, perhaps especially eminent men, have a hobby, some absorbing object, the pursuit of which forms the most natural *avocation* of their mind. . . . A man's mental powers are thus refreshed and invigorated for the more serious and engrossing, if less congenial, occupation [*vocation*] of his life.'—HENRY TRIMEN, 'Mr. J. S. Mill's Botanical Studies,' p. 28 of Notices of J. S. M., from *The Examiner*, 1873.

'In the chapter on *vocations* and *avocations*, Mrs. Webster, after remarking upon the oft-forgotten but widely-different meaning [meanings] of the two words, sets forth in a feeling manner, no doubt from personal experience, the unnumbered trials of the literary man or woman, arising from the way in which their time is supposed to be the property of everyone who chooses to make demands on it, because brain-work "is carried on in the worker's private home [? house], with

no visible reminder of customer or client," and is supposed to be "so easy—what everybody can do at any time;" while in truth "the slave of the pen" is just the one who most suffers from such injustice, seeing that ideas are evanescent, and a train of thought is not to be conjured up at will. The sketch of the unfortunate woman whose *vocation* may be said to consist of *avocations*, and whose duty it seems to be "to let her acquaintances make tatters of her time, and to make tatters of theirs in return," can scarcely be called a caricature.—'A Housewife's Opinions,' in *The Spectator*, May 10, 1879, p. 599.

'I might have given to my ordinary *avocations*, and what I deemed my divine *vocations*, a more practical and effectual shape.'—WILLIAM MACCALL, *Via Crucis* (1880), p. 41.

The above examples, extending over more than two centuries, show *avocation* used with more or less propriety, both in the singular and plural, but oftener in the latter. This is but natural, since, though a man has but one *vocation* (the church, law, medicine, &c.), he may have many *avocations*, in the sense of 'diversions' (as fishing, music, and cards), or in the sense of 'distractions' (as illness, losses, and cares). The earliest instance of the misuse of *avocation* for *vocation* does not occur till 1724, and even this stands removed by nearly a hundred years from every similar blunder that we have lighted on. It is cited by Mr. Hall, who brings forward other examples from Mrs. Inchbald, Godwin, Sydney Smith, Bulwer Lytton (*The Coming Race*, 6th ed., 1872, p. 195), &c. See also F. Jacox's *Shakspeare Diversions* (1875), pp. 353-57, *note*.

'I am now grown old in the *avocations* of the gown.'—*Tracts by Bishop Warburton* (1724), p. 15.

'They did not follow agriculture as their sole *avocation*, but they prosecuted it during the intervals of peace, and in the vacations of the Forum.'—DUNLOP'S *Hist. of Roman Lit.*, 2, 8. And again: 'The patricians who, in the city, were so distinct from the plebeian orders, were thus confounded with them in the country in the common *avocations* of husbandry.'—*Ib.*, 2, 7.

'The profession (the bar) itself may occasionally afford a respite from its more rigid *avocations*, and invite of its own accord to a temporary deviation from its more dreary pursuits.'—SHEIL'S *Legal and Polit. Sketches* (1855), vol. i. p. 63. [Wrongly used. But at p. 337, he says: 'He conceived his office to be incompatible with any matrimonial *avocations*.' Here it is more correctly used, probably by chance.]

Mrs. STOWE, in *Dred*, uses the word several times, and with different degrees of propriety: 'He went into a lawyer's office, where, by a pleasant fiction, he was said to be reading law, because he was occasionally seen at the office during the intervals of his most [more?] serious *avocations* of gambling and horse-racing and drinking.'—Ch. iv. [These may be called *avocations*, inasmuch as they called him from his proper business, but then he made them his *vocations*.]

Again: 'The roving and unsettled nature of John Cripps' *avocations* and locations,' &c.—Ch. viii. p. 79.

Again: 'But he invariably retreated from every one of his *avocations*, in his own opinion a much abused man.'—P. 79.

Again: 'He actually was made to believe that he had at last received his true *vocation*.'—P. 79.



the successful labours of a Society for the Propagation of Thackeray's Writings:—

'How he impaled snobbery in *Punch*, and gave a new impetus to serial literature by his editorship of the *Cornhill Magazine*, are facts too widely disseminated [known] to be dilated upon.'—G. B. SMITH, *Poets and Novelists* (1875), p. 13, 'W. M. Thackeray.'

**EITHER** (Ang.-Sax. *ægþer*, a contracted form of *æghwæþer*) is 'compounded,' says Prof. Skeat, 'of *á* + *ge* + *hwæþer*; where *á* = *aye*, *ever*, *ge* is a common prefix, and *hwæþer* is Eng. *whether*.' By the almost unanimous consent of grammarians *either*, as a distributive adjective, always retains the notion of duality; *any one*, therefore, should take its place in the following passages:—

'I should think myself happy if I could be admitted into your protection and service as house-steward, clerk, butler, or bailiff, for *either* of which places I think myself tolerably well qualified.'—SMOLLETT, *Humphrey Clinker* (Works, 3rd ed., by R. Anderson, 1806), vol. vi. p. 176.

'I need not pause here to prove the personality of the Tempter (Dr. Vaughan's own phrase!)—a personality which I do not hesitate to say is as distinctly put forward on the face of Holy Scripture as that of *either* (does he mean "*any one*"?) of the Persons of the adorable Trinity.'—Dr. VAUGHAN, quoted and commented upon by Dr. Donaldson, *Christian Orthodoxy* (1857), App. ii. p. 147.

'There have been *three* famous talkers in Great Britain, *either* of whom would illustrate what I say about dogmatists well enough for my purpose.'—O. W. HOLMES, *The Poet at the Breakfast Table* (1872), p. 278.

Concerning the usage of *either* and *neither* as conjunctions, it seems to be generally conceded\* that these words, although originally contemplating no more than a duality, may be freely extended to any number of alternatives, as in—

'As for Baynard, *neither* his own good sense, *nor* the dread of indigence, *nor* the consideration of his children, has been of force sufficient to stimulate him,' &c.—SMOLLETT, *Humphrey Clinker* (Works, 3rd ed., by R. Anderson, 1806), vol. vi. p. 325.

'The crowd had parted, and had made a circle elsewhere, and in the centre of it stood a man quite as noble [as], and more remarkable *than either* Sir Lionel, the Rector, or Martin.'—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. ii. p. 79.

'There [in the Bible], indeed, is something for the mind to grapple with, *either* in logic, in learning, or in imagination.'—W. J. FOX, *Works*, vol. iii. p. 281. [For *either* read *whether*.]

\* By Mr. Fitzedward Hall (*Modern English*, p. 197), Professor Bain (*Companion to Higher English Grammar*, p. 146), &c., but not by Landon:—

"Penetrated the uttermost recesses;" he means the *innermost*. "Between vanity, methodism, and love;" *between* is only for two, *by* and *twain*. "Neither seen, heard, nor felt;" here again *neither* applies to two, not more.—*Biography of W. S. Landon*, by J. M. FOSTER (1869), vol. ii. p. 530.

The following analogous employment of *half* is certainly intolerable:—"In his ranting way, half-poetical, half-inspired, half-idiotic, Coleridge began to console me."—B. R. HAYDON to Miss Mitford, *Memoirs of Haydon* (1876), vol. i. p. 93. [Here are three halves! as in the Irish translation of 'Gallia omnis,' &c. 'All Gaul is quartered into three halves.']

'For surer sign had followed, *either* hand,  
Or voice, or else a motion of the mere.'

TENNYSON, *Morte d'Arthur*.

Another question with regard to the use of *either* is raised by a correspondent of the *Birmingham Daily Press*, 27th Feb., 1858:—

ANOTHER CONSPIRACY TO MURDER.

'I was surprised and sorry that Dr. Hodgson in his interesting and instructive lecture on "Improprieties in Speech and Writing," at the schoolroom of the Church of the Saviour, on Friday evening, did not notice the constant use of the word "*either*" instead of "*each*," especially by newspaper writers. "*Either*" refers to *one* of two things. "*Each*" to two things taken severally. *One* chair I may place on *either* side of the table I please. *Two* chairs I may place on *each* side of the table. Yet we are continually reading such phrases as "*either* side of the street was lined with the police;" "*on either* side of the throne was a chair of state;" "*on either* side of her Majesty stood," &c. Surely in all these cases the word "*each*" should be used and not "*either*." There really seems a "conspiracy to murder" unfortunate "*each*," and "eliminate" or cast it out of the English language altogether.—Your obedient servant, F. B. B.'

Mr. Mason has sufficiently answered this protest in his *English Grammar* (17th ed., 1874), p. 55, where he says:—"*Either* originally meant *both* or *each* of two; as "On *either* side one" (John xix. 18); "On *either* side of the river" (Rev. xxii. 2).'

**ELIMINATE** (Fr., from Lat. *eliminare*, 'to put forth from the threshold, expel,' compounded of *e*, 'forth,' and *limin-*, stem of *limen*, 'threshold') bears, says C. Mansfield Ingleby, in *Notes and Queries* (first ser., vol. ix., 1854, p. 119), the 'signification, whether sought from Latin usage and etymology, or from the works of English mathematicians, of "to turn out of doors," "to oust," or, as we say in the midland counties, "to get shut of." Within the last seven or eight years, however, this valuable spoil of dead Latinity has been strangely perverted, and, through the ignorance or carelessness of writers, it has bidden fair to take to itself two significations utterly distinct from its derivation, viz., "to elicit" \* and to "evaluate." . . . Be it remembered that the word obtained general currency from the circumstance of its being originally admitted into mathematical works, there signifying the process of causing a function to disappear from an equation, the solution of which would be embarrassed by its presence. In other works the word *elimination* has but one correct signification, viz., "the extrusion of that which is superfluous or irrelevant." The *Saturday Review* (5th September, 1868, p. 314) protests against the use of *eliminate* in any but its mathematical sense:—

'Mr. Horsman's "first proposal is to *eliminate* the Bishops." If ever anyone skilled in the English language is destined to die of a word in philologic pain, that dreadful word *eliminate* will be the

\* This use of *eliminate* reminds one of a story told of Garrick. 'I think,' an actor said to him, 'that *I struck out* some beauties in my part.' 'I think you struck them all out,' was the reply.

death of some of us. *Eliminate* is to take out of two sides of an equation a quantity common to both. If Mr. Horsman meant to say that he wanted to banish, to get rid of, to expel the bishops, why did he not say so? He does not want to eliminate them, but to turn them out; and to turn them out is easier to understand than to eliminate.\*

This is too rigorous, *eliminate*, as we shall show, being often used, both with propriety and effect, by non-mathematical writers. To 'eliminate the bishops' is not perhaps a phrase to be commended, but it does not involve the same blunder as the *Weekly Journal's*—'We purpose, with the view chiefly of *eliminating* the truth.' On this, Dr. F. R. LEES observes, in his *History of a Blunder: Letter to J. B. Gough* (1858), p. 12:—'The purpose is to botch up a blunder. In what way? Why—by *eliminating* the truth! Very proper plan for such a purpose. I need not tell a person versed in good English (even American-English) that *eliminate* does *not* mean to *evolve*, but signifies to THRUST OUT OF DOOR—to expel—to throw off. For once the *Weekly* has stumbled upon a true expression—by the accident of ignorant imitation of philosophical language.'

*Eliminate* is rightly used in its literal sense in our first example, and in its metaphorical sense in the next fourteen examples, though a simpler word might sometimes have been advantageously employed. Then follow instances where 'elicit,' 'sift,' &c., have superseded the word's true meaning:—

'While revolving, whether instant *elimination*, enforced by kicks, might not be the most impressive.'—AND. HALLIDAY, *Every Day Papers* (1865), p. 117, 'Nobody's Dog.'\*

'Culture, in so far as it affects the relation of the mind to the objects of thought, may be said to consist in the continual *elimination* of the accidental from the necessary.'—CLYDE'S *Greek Grammar*, preface, p. viii.

'The preparatory step of the discussion was, therefore, an *elimination* of these less precise and appropriate significations, which, as they could at best only afford a remote genus and difference, were wholly incompetent for the purpose of a definition.'—Sir W. HAMILTON, article on 'Logic,' in *Edinburgh Review*, April, 1833.

'Many philosophers had *eliminated* matter *per se* . . . from our knowledge; but . . . they were unable to eliminate it from our ignorance. In point of fact the very *door* which shut them out of our knowledge opened for them a refuge under the cover, or within the pale, of our ignorance.'—J. F. FERRIER, *Instit. of Metaph.* (2nd ed., 1856), prop. v. bk. ii. p. 420.

'*Eliminating* the cases of insanity and sudden passion, we find an immense mass of deliberate suicides.'—*Westm. Rev.*, July, 1857, p. 58.

\* Compare, in French.

'Il avait poussé du pied . . . l'humanité entière hors de lui. Il venait d'*éliminer* le monde.'—VICTOR HUGO, *Les Travailleurs de la Mer* (1866), vol. ii. p. 73, l. 6, ch. 6.

'Shut out' would here exactly translate *éliminer*, which could hardly be so literally rendered in the following passage:—

'Rien de plus facile que d'*éliminer* une science, lorsqu'on supprime purement et simplement les problèmes qu'elle soulève, que l'on tient pour non avenus tous les faits qu'elle a établis et les vérités qu'elle a démontrées.'—PAUL JAVET *La Crise Philosophique* (1865), p. 98 (of M. Comte's System).

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*Studies* (1858), p. 39,  
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*Notes of Edinburgh*

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(1862), conv. 4, p. 232.

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[elicited] a hearty cheer from all

y. 1867, Report of Eton *v.* Harrow

Even Mr. Ruskin is in error here: 'To *eliminate* [separate] the real effect of art from the effects of the abuse with which it was associated.'—*Seven Lamps of Architecture* (1849), notes, p. 201.

'They are now at college, and have imbibed in different degrees that curious theory which professedly recognises Christianity (as consigned to the New Testament) as a truly divine revelation, yet asserts that it is intermingled with a large amount of error and absurdity, and tells each man to *eliminate* the divine "element" for himself. According to this theory, the problem of *eliciting* revealed truth may be said to be indeterminate, the value of the unknown varies through all degrees of magnitude; it is equal to anything, equal to everything, equal to nothing, equal to infinity.'—Professor ROGERS, *The Eclipse of Faith* (1852), p. 392.

'All we can attempt to do is to select the salient points of the work before us [Milnes' *Life of Keats*], and to present them to our readers in such juxtaposition and contrast as may seem to be best adapted to the *elimination* [elucidation] of their significance.'—*N. Brit. Rev.*, vol. x. p. 72, November, 1848.

'Let us look, therefore, courageously at the popular dogma, that there are certain great ideas floating in the vast ocean of traditions which the old world exhibits to us, that the gospel appropriated some of these, and that we are to detect them and *eliminate* [separate] them from its own traditions.'—F. D. MAURICE, *Theological Essays* (1853), p. 89.

'Never before was so much genuine poetry *eliminated* [elicited] by such a process of gradual *accumulation* and repeated touches.'—R. CARRUTHERS, *Life of Pope*, 2nd. ed., Bohn, p. 185.

'His mission was to *eliminate* [rid] religion of all such and kindred rubbish.'—GERRITT SMITH, *Religion of Reason* (New York, 1854), p. 145.

'It also looks to the final *elimination* [separation] of the soul from the body.'—*Life of Sylvester Judd* (Boston, 1854), ch. viii. p. 337.

'The human mind is capable of much, but it is not capable of *eliminating* [eliciting] from its own merely structural action such a body of truth as Christianity is, as Judaism was.'

'He [Emerson] is not so much of an idealist as not to know that it is not in the way he has described that any great truth has ever been *eliminated* [elicited], natural or revealed.'—*Lit. Spectator*, Edinburgh, June, 1856, No. 8, p. 123.

'He [Mr. John Faed] contents himself with giving us representations of Shakspeare and Milton seated in fashionable studies, in as prosaic a fashion as he would have done a fashionable preacher *eliminating* [elaborating] a sermon, or a popular novelist evolving the plot of his forthcoming romance.'—*Scotsman*, 18th July, 1856.

'The objection first in obviousness, if not in importance, is that the proposal is the *elimination* [? separation] and elevation of a class.'—*Scotsman*, 26th December, 1857. (Speaking of the scheme for a separate representation of the educated classes.)

'Having indicated the process of *elimination* [? selection] by which the Israelites, as such, were separated from the rest of mankind,' &c.—Dr. DONALDSON, *Christian Orthodoxy* (1857), p. 217, App. 3.

'The most puissant instrument of verification is the experimental

method, which by a process of *elimination* and exclusion, directly interrogates nature.'—G. H. LEWES, *Sea-Side Studies* (1858), p. 39, p. i. ch. i. [Here probably used in sense of 'sifting,' since the true meaning would involve a tautology.]

'The book [Gladstone's *Homer*, &c.] concludes with three most attractive chapters under the title of *αἰδοῖς*, *eliminating* [eliciting] Homer's sense of beauty, number, and colour.'—*Athenæum*, 17th April, 1858.

'If Mezzofanti could get a native Indian who had been taught the Lord's Prayer in his own tongue to repeat that to him, and also the Ten Commandments, he could from such materials *eliminate* [elaborate] a grammar.'—*Examiner*, 1st May, 1858.

'Mr. Monckton Milnes supported the amendment, and submitted the delay that it would afford supplied the means of *eliminating* [eliciting or elaborating] a beneficial measure which would satisfy public opinion,' *Manchester Examiner and Times*, 8th June, 1858, Debate on Mr. Gladstone's Amendment as to Indian Government.

'To study their laws, to *eliminate* [separate] the essential conditions from the non-essential,' &c.—M. FARADAY, *Athenæum*, 3rd July, 1858, p. 19, on 'Science as a Branch of Education.' [The order should be just reversed.]

'The ordinary modes by which the imagination *eliminates* itself through the bodily organs are surely by this time pretty well known to every one of us.'—W. M. WILKINSON, *Spirit Drawings* (1858), ch. iii. p. 40. [Ignorant use of fine words.]

'The learned world has been decidedly going backwards, and has *eliminated* [elaborated] a grand system for itself,' &c.—*Id.*, *ib.*, ch. iv.

'Whenever she spoke I involuntarily listened, for I felt sure that, if it were on a moral subject, some foundation would be cleared—if it were intellectual, some light would be *eliminated*' [shed, or brought out].—*Autobiography of Mary Anne Schimmelpenninck* (1858), vol. i. p. 196.

'Thanks to our respected townsman, Mr. Hay, who has *eliminated* [elicited] the principles, we are now quite certain that "Beauty is something eternal and universal."'—J. N. HEITON, *Castes of Edinburgh* (1859), ch. ii. p. 9.

'You think that the *elimination* [separation] [from our sacred books] of what is imperishable truth from what is transitory in its nature cannot be logically effected.'—W. SMITH, Gravenhurst (1862), conv. 4, p. 232.

'The Lyceum has both religious and secular aims—religious in the highest sense of *eliminating* [eliciting] truth from spirit, fact and duty from truth.'—Advt. of *The Spiritual Lyceum* in the *Spiritual Times*, 4th March, 1865.

'By such controversies, fairly conducted, truth is often *eliminated*' [elicited].—Mr. CHAMBERS, Deputy Recorder, *Times*, 5th March, 1866.

'Others speak from the throat in a hollow, sepulchral tone, and with an elaboration of syllables and emphasis so mixed together that no ear can *eliminate* [distinguish] the individual words.'—E. S. GOULD, *Good English* (New York, 1867), p. 260, 'Clerical Elocution.' [A valuable book, yet contains a blunder like this.]

'The elevation of 100 *eliminated* [elicited] a hearty cheer from all quarters.'—*Daily News*, 13th July, 1867, Report of Eton v. Harrow Cricket Match.

'*Eliminating* [separating] the true from the false, supplementing the incomplete,' &c.—W. R. ALGER, *Genius of Solitude* (Boston, 1867), p. 373.

'Letourneur had lost his place in the Directory by the ballot, which was periodically to *eliminate* [?] it.'—Sir H. L. BULWER, *Histor. Characters* (1868), vol. i. p. 183.

'In order to perfect our condition and attain to the purest *elimination* [?] selection] of our species by the severity of the struggles our forefathers underwent.'—*The Coming Race* (1871), ch. xv. p. 119.

'Too much presumption in their own excellencies, too little indulgence to the defects of others, if it does not totally destroy our admiration, certainly *eliminates* [?] estranges, alienates, or extinguishes] our affection; and it is far better to be beloved than admired.'—Mrs. MONTAGU, 1784, *A Lady of the Last Century* (1873), ch. xiii. p. 323. [Affected, if not absolutely wrong.]

**EVACUATE** (Lat., from *e*, 'out,' and *vacuus*, 'empty') preserves its proper meaning, 'to empty out, vacate,' in the military phrase, 'evacuation of a fortress.' It was probably a weakness for technical terms that misled a correspondent of the *Daily News*, 3rd May, 1872, into using *evacuate* for the humbler *remove*:—

'The wounded used to be stowed in it (the refreshment room at Meaux) till the time came conveniently to *evacuate* them.'—*Daily News*, 3rd May, 1872. [It was the *room* that was *evacuated*, not its *inmates*.]

**FAITHFUL** is often used to qualify 'promise,' a usage on which Miss AUSTEN discourses thus:—

"'Isabella promised so faithfully to write directly.'"—Promised so faithfully! A faithful promise! That puzzles me. I have heard of a faithful performance. But a faithful promise; the fidelity of promising! It is a power little worth knowing, however, since it can deceive and pain you.'—*Northanger Abbey*, vol. ii. ch. ix. p. 162.

The easiest solution of the difficulty here raised is that in 'promised faithfully to write,' the adverb qualifies not 'promised,' but 'to write' ('She promised to write faithfully'), in which case 'faithful promise' may be considered an error due to *construction louche* or ambiguity. On the other hand it might be urged that *faith* (formed by Eng. suffix *-th* from old Fr. *fei* or *feid* = Lat. *fides*, akin to Gr. *πίστις* and *πίδω*) comes from the root *bhidh*, 'to unite,' a weakened form of *bhadh*, 'to bind,' and that 'faithful,' therefore, means nothing more than 'binding.' But this is too far-fetched.

**FEMALE** (Mid. Eng. *femele* = Old Fr. *femelle* = Lat. *femella*, a dimin. of *femina*, 'she that brings forth,' from obsol. *fevere*, 'to generate, produce,' which, like *fui* and Gr. *φύω*, comes from root *bhu*, 'to exist') is, through a most misjudging delicacy (considering its etymology), preferred by certain writers to our good old English *woman* (*wimman*)

\* Cf. 'Of such opposition Napoleon strove to rid himself, by an operation which he termed the "*elimination*" of the tribunate.'—MARIA NORRIS, *Life and Times of Madame de Stael* (1853), ch. xxxv. p. 239.

in 1087, = *wife-man*), a preference shrewdly rebuked by a correspondent of the *Manchester Examiner and Times*, March, 1858 :—

‘Sir,—What offence has the good old word “woman” committed that it is banished from speech and writing? We hear of ladies sometimes, of females often, of women never. Newspapers, I grieve to say it, are the great corruptors of our language, if not of every other. The other day I read, in a certain journal, that a “female had been found dead at a road-side.” My curiosity was excited. I read on, anxious to discover whether it was a cow, or a mare, or a she ass, or some other of the numerous race of females. From the context, however, I inferred, with more horror than certainty, that it was a woman that had so been found. It is true that a woman is a female, as a man is a male; but a female is very far from being always a woman; and, on the other hand, when we speak of a man we do not commonly call him a male. Why should woman be worse treated? Why should women be confounded with lower animals of the feminine gender? On Thursday last, I read a newspaper account of a fire in a cotton mill. It was told that “the men and females” in the room threw water in vain upon the burning mass! Surely this reporter must have had some reason for perversity so pertinacious. I hope, sir, you will set your face against this vulgar ignorance and ignorant vulgarity, and allow me to remain, yours respectfully,

M. E. N.’

In our first example *female* is rightly used, and in the second its contemptuous sense is justified by ample precedents. The seven remaining passages remind us of a rebuke addressed in our hearing by an Edinburgh tradeswoman to her child, who had spoken of a ‘ram:—‘Fie! darling, you should always say “a male sheep.”’

‘The ascetic rule of St. Basil, which the monks follow, is very severe: no *female*, not even a cow or a hen, is permitted to approach the Holy Hill [Mount Athos].’—*Brit. Quar. Rev.*, July, 1869, p. 232, on TOZER’s *Researches in the Highlands of Turkey*.

‘He did not bid him go and sell himself to the first *female* he could find possessed of wealth.’—A. TROLLOPE, *Doctor Thorne* (1858), vol. ii. ch. vii. p. 122.

‘With a reluctance not unnatural in a *female*,’ &c.—*Edin. Rev.*, Jan., 1842, No. 150, vol. lxxiv. p. 500, on Miss Ferrier.

‘*Females* mixed with the crowd, and, forgetting the stations which nature had fitted them to adorn, dealt boldly and extensively in the bubbles that rose before them,’ &c.—*Success in Life* (1852), p. 253.

‘The report of the Edinburgh Institution for the Education of Young Ladies, 1, Park Place—explanatory of its plans, and embodying the principles of a sound educational system for *females* of the upper ranks; with abstract of reports by the masters, &c.—is now ready, and may be had from the principal booksellers, or will be sent free, on application to the secretary at the institution. W. S. DALGLEISH, A.M., secretary. 1, Park Place, July 25, 1856.’

‘What more delightful than the blush of a beautiful young *female*?’ APOLLONORUS (Geo. Gilfillan), in *Critic*, 29th May, 1858, p. 251. [In the same article it is more excusable to say: ‘Is it not too bad, and shamefully ungallant, although perhaps characteristic of Pope, to seat a *female* on the throne of Dullness?’ p. 252.]



'CLERKENWELL.—Violent assaults by a jealous *female* upon a woman.'—*Glowworm*, 1st July, 1865.

'Who participated in his toils? Who braved with him the inclemency of the weather? Who shared his privations? A *female* (!) Who was she? His sister. Miss Herschel it was who,' &c.—*Memoir of Miss C. L. Herschel* (1876), ch. vi. p. 223, Address to Astron. Society, by J. South, Esq., 8th February, 1828.

**FUTURE** (Fr., from Lat. *futurus*, fut. part. from base *fu-*, 'to be') means 'about to be,' 'coming,' but is often strangely employed for 'subsequent,' 'after,' or 'later.' This blunder is as though one upon a walk should say, 'I expect this next mile will be a tiring one,' and then at the end of it remark, 'I am not so tired by *this next* [that last] mile as I expected.'\*

'The *future* opportunity of discussing this difficult point presents itself in the chapter,' &c.—*Edin. Rev.*, January, 1842, No. 150, vol. lxxiv, p. 278. In the same article, apparently by Sir D. Brewster, this error again occurs, p. 276—'In a *future* part of the book he stands aghast,' &c.—though, in one place, p. 296, the writer does use 'subsequent.'

'And what was the *future* of these two?'—*Traits of Character* (1860), vol. ii. p. 303. [Subsequent career.]

'His *future* career is involved in mystery.'—JAS. WILLIAMS, *Rise and Fall of the Model Republic* (1863), ch. xiv. p. 305.

'Early in the following year, 1860, the Fitzgeralds bought a place in the country, where they resided a good deal *for the future*.'—*Times*, 22nd December, 1863, p. 7, col. 1.

'It was a triumph certainly, and *for the future* [thenceforward] Maurice found his men more easily managed.'—*Too Much Alone* (1865), ch. xviii. p. 164.

'Many a time in the *future*, when the story of the past was read by the clearer light of dearly-bought knowledge, Herbert Clyne thanked God,' &c.—*Too Much Alone* (1865), ch. xi. p. 107.

'A fête must stand on its own merits, and not appeal to any *future* test, except our *recollections*.'—*Times*, 23rd August, 1865, p. 8.

'In thinking of this intercourse by the light of *future* events, that evening stands out with some prominence.'—MRS. GASKELL, *Cousin Phillis* (1866), p. 76.

'This apparently trifling event may perhaps be considered the foundation stone of his *future* scientific fame.'—J. F. M'LENNAN, *Memoir of Th. Drummond* (1867), p. 35.

'Of the *future* history of Mrs. Macfarlane we have but one glimpse,

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\* A similar confusion as to the writer's standpoint is seen in:—

'That might not be so long as the Marquis supposed. If a picture of the château as it was to be a very few years *hence* [thence], and of fifty like it as they too were to be a very few years *hence* [thence], could have been shown to him that night, he might have been at a loss to claim his own from the ghastly, fire-charred, plunder-wrecked ruins.'—DICKENS, *A Tale of Two Cities*, bk. ii. ch. ix. par. 58.

'Can it be that that wondrous apparatus of faculties, all those garnered riches of thought, have passed like a vapour away: to-day a power and a possession, to-morrow a nonentity—the memory of a dream?'—*Literary Spectator*, May, 1856, vol. vii. p. 107, on the death of Sir William Hamilton. [It would be better to substitute *yesterday* for *to-day*, and *to-day* for *to-morrow*.]

but it is of a romantic nature.'—R. CHAMBERS, *Traditions of Edinburgh* (new ed., 1868), p. 315.

'Her (Katherine Nairne's) *future* life, it has been reported, was virtuous and fortunate.'—*Ib.*, p. 103.

'The Abbé Lamennais, whose previous and *future* career I may assume to be generally known, came to demand justice of the Chair of St. Peter against the throne of the *bourgeois* Gallican king.'—Lord HOUGHTON, *Monographs* (1873), p. 45, 'Cardinal Wiseman.'

'It (*Primitia*, published in 1809, in C. Thirlwall's eleventh year) is a work of high promise, and the bishop's *future* history shows that it must be distinguished from similar displays of parental affection.'—*Academy*, 31st July, 1875, p. 116, 'Bishop Thirlwall.'

'At a *future* meeting Sir David (Brewster) was served with an indictment.'—Rev. C. ROGERS, *Leaves from my Autobiography* (1876), p. 61. 'Where he met Blair, his *future* chaplain.'—*Ib.*, p. 74.

'In a *future* letter Mr. Alder says.'—SMILES' *Life of a Scottish Naturalist* (1876), ch. xvi. p. 330.

"Upon all *future* occasions," he said, "the queen was extremely affable."—MILBANK'S *Reminiscences of John Gibson*.

**GRAPHIC** (Lat. *graphicus* = Gr. γραφικός, 'belonging to painting or drawing,' from γράφειν, 'to grave, draw, or paint') means 'picturesque,' 'pictorial,' and cannot rightly be used in speaking of sounds or scents, of anything in fact that might not be illustrated in the *Graphic* newspaper. Having spoken of Tennyson as 'profuse in the power of *graphic* representation,' Mr. GLADSTONE adds:—

'We use the word in what we conceive to be its only legitimate meaning, namely, after the manner and with the effect of painting. It signifies the *quid*, not the *quale*.'—*Gleanings of Past Years* (1879), vol. ii. p. 172, *note*.

So also LESLIE STEPHEN:—

'And at moments when he is narrating their exploits, and can forget his elaborate argumentations, and refrain from bits of deliberate bombast, the style becomes *graphic* in the higher sense of a much-abused word.'—*Hours in a Library* (1879), 3rd series, ch. vii. p. 321.

But WILKIE COLLINS has *graphically* for 'strikingly, vividly, or impressively':—

'She suddenly heard a loud report as of some heavy body falling (*graphically* termed by the witness "a banging scrash").'—*The Dead Secret* (ed. 1871), bk. iv. ch. iv. p. 173.

**IMMINENT** (Lat. *imminere*, 'to project over, overhang, impend,' from *in*, 'upon, over,' and *minere*, 'to jut out') may often be rendered by 'near at hand,' as in Sir Thomas More's 'sinne *imminent* or to come' (*Works*, p. 370 b). Though, like *impending*, applied perhaps exclusively to dangers (*cf.* the rock in the Tantalus legend, and the hatchet in Grimm's story of 'Clever Alice'), it is not synonymous with dangerous; we could not speak of 'an *imminent* Alpine pass.' Equally wrong is the use of *imminence* for danger in:—

'Never was my residence in such fearful *imminence*' [from fire].—GILCHRIST'S *Life of Etty*, vol. ii. p. 245.

**IMPLICIT** (Lat. *implicitus*, pass. part. of *implicare*, 'to enfold, entangle, involve') is used in its literal sense by MILTON,\* 'And bush with frizzled hair *implicit*' (*Par. Lost*, vii. 323), an expression condemned in Landon's *Imaginary Conversations* (Works, vol. ii. p. 68). Its secondary, metaphorical sense is well illustrated by:—

'A weary chase to hunt out the fugitive glimmer of a meaning which may or may not be *lurking in the folds of* (= implied or implicit in) a Latin sentence.'—J. KEBLE, quoted in his *Memoir* by Sir J. T. Coleridge (2nd ed., 1869), vol. i. p. 215.

The following instances of *implicit* ('enfolded, implied, virtual'), as opposed to *explicit* ('unfolded, expressed, plain'), show that the word has a definite meaning of its own:—

'*Explicit* faith in a doctrine means that we understand what the propositions are, and accept them. But if through blunder we accept a wrong set of propositions, so as to believe a false doctrine, we nevertheless have *implicit* (or virtual) faith in the true one, if only we say from the heart, "Whatever the Church believes, I believe."—F. W. NEWMAN, *Phases of Faith* (1850), p. 229, *note*.

'Why should it be unnatural to suppose that speech was at first *implicitly* bestowed on us, and that it required time and experience to develop fully the implanted capacity?'—F. W. FARRAR, *On the Origin of Language* (1860), ch. ii. p. 36.

'Tito's *implicit* desires were working themselves out now in very *explicit* thought.'—GEORGE ELIOT, *Romola*, bk. ii. ch. xv.

'A metaphor is an *implicit* simile; and a simile is an *explicit* metaphor.'

'All writers *implicitly* recognise verification as the inseparable attendant of observation, induction, and deduction; but they do not *explicitly* and emphatically assign to it the primary importance it should have.'—G. H. LEWES, *Aristotle* (1864), p. 108.

'The author by personally sending his work, or by directing his accredited agent, the publisher, to act for him, *implicitly* enters into an agreement that an opinion shall be pronounced; tacit and *implied* only, but still as morally binding,' &c.—TH. PURNELL, *Literature and its Professors* (1867), vol. ii. p. 22.

'To make *explicit* what is *implicit* in thought and its expression is a sign of intellectual progress.'—Rev. A. H. SAYCE, 'The Jelly-Fish Theory of Language,' in *Contemp. Rev.*, April, 1876, p. 717.

Most writers, however, ignore this definite meaning of *implicit*, which they loosely employ for 'absolute,' 'unquestioning,' 'unbounded,' &c., in such phrases as 'implicit faith,' 'implicit confidence,' and 'implicit obedience.' On two opposite pages KINGSLEY uses *implicit* in two different senses, the vulgar and the primitive:—

I. 'An *implicit* faith which would be unworthy of the man.'

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\* *ImPLY* is similarly used by SPENSER:—

'An hateful snake, the which his taile uptyes

In many folds, and mortall sting *implyes*.'

*Faery Queene*, bk. i. can. iv. st. 31.

'And Phoebus, flying so most shameful sight,

His blushing face in foggy clouds *implyes*.'

*Ib.*, can. vi. st. 6.

And *implicated* by SHELLEY: 'meeting boughs and *implicated* leaves.'

2. 'Not *explicitly* by a reflective moralising, . . . but *implicitly*, by investing them all with a rich love of colouring.'—*Miscellanies* (1859), vol. i. pp. 224-5, 'Tennyson.'

**IN-**, 'not' (by assimilation *il-*, *im-*, *ir-*, or, before *gn*, *i-*, = Lat. *in-*, akin to Eng. *un-*, Gr. *ἀνα-*, Sansk. *an-* or *a-*; all these being probably identical with the prep. *ana*, 'up or against'), is the regular negative prefix of substantives and adjectives of Latin origin, but, following Latin usage, not of verbs. Exceptions there are to the rule, *un-* taking the place of *in-* in *unable*, *uncomfortable*, *uncertain*,\* &c., as *in-* of *un-* in a few verbs from adjectives or nouns, e.g., *immortalise*, *indispose*, and *incapacitate*. But such exceptions do not justify Cowper's *unfrequent*, *unpolite*, and *untractable*, or the following :—

'The vocation in time comes to be thought mean and *uncreditable*' [discreditable].—PALEY, *Sermon*, September 21, 1782.

'That having with great skill put together a creature of which the principal elements are *indiscriminating*† affection, ill-requited devotion, ignorant partiality, a weak will, and a poor intellect, he calls on us to worship his poor idol as the type of female excellence. This is true.'—*Edin. Rev.*, 1848, on Thackeray.

'*Indiscriminating* marauders.'—*The Public Schools*, by the author of *Etoniana* (1867), p. 167.

'We regret to see upon the Continent the first signs of that senseless and *indiscriminate* clamour against the priests, which has been one of the worst features of popular continental revolutions. We advisedly use the word *indiscriminating*, because we are willing to allow that the dislike which men may reasonably entertain for a priestly caste bound together for the maintenance of what many people look upon as spiritual bondage can hardly fail, in rough times, to show itself towards the individuals who compose that caste.'—*Echo*, 15th November, 1870.

'Mr. Braham's arrangements are still *immatured*.'—*A True Reformer* (1873), vol. iii. ch. lvi. p. 69.

'That is his own *unvariable* lesson, set in different lights.'—LESLIE STEPHEN, *Hours in a Library*, 3rd series (1879), p. 116.

'An *unfrequent* and expensive post.'—*Life of C. J. Mathews* (1879), vol. ii. ch. v. p. 160.

**INDIVIDUAL** (Lat. *individuus*, 'indivisible,' from *in*, 'not,' and *dividere*, 'to divide') may stand for *Persons* only when these are viewed as *atoms* or units of a whole, e.g., 'While condemning the Jesuit order, we may freely admire some *individuals* belonging thereto.' But nowadays, as a substitute for plain *man* or *woman*, *person*,‡ &c., *individual*

\* Henry Kingsley, in *Mademoiselle Mathilde* (1868), vol. ii. p. 221, has '*unmeasurable* wickedness,' but *immeasurable* is the commoner and correcter form.

† Mr. MORLEY rightly uses *undiscriminating*, though in the same sentence he falls into a common error :—

'One *undiscriminating* panegyrist calls him (E. Burke) the most profound and comprehensive of political philosophers that has [have] yet existed in the world.'—*Ed. Burke* (1867), ch. i. p. 1.

‡ *Party*, too, is sometimes used for *person*. Mr. G. H. Lewes told me of an undertaker who spoke of a corpse as 'the *party* in the next room;' and, again, of some preacher who, in speaking of the false anticipations entertained by the Jews regarding Christ,

in journalistic slang has a money value of one farthing, at least where the newspaper lines do not exceed forty letters :—

‘Everything around [in the parlour of Mr. R. M. Milnes] betokened the habitation of an *individual* of exquisite taste and of a fine appreciation of the beautiful.’—J. DIX, *Lions Living and Dead* (1852), ch. xvii. p. 308.

‘Who can believe that Petrarch’s passion for such an *individual* [as Laura] was anything but a convenient hook whereon to hang the splendid work of art—glorious though a counterfeit—which so many have taken for the reflection of real passion?’—*The Critic*, Mar. 1, 1848.

*next*  
**INFALLIBLE** (Fr., from Low Lat. *infallibilis*, = *in*, ‘not,’ and *fallere*, ‘to deceive,’ *falli*, ‘to err’) were best restricted to the meaning of ‘liable to err.’ So Shakspeare uses it (*Measure for Measure*, III. ii. 119), while in the scene immediately preceding (l. 170), he speaks of ‘hopes that are fallible,’ *i.e.*, that may be disappointed. Its needless employment for *inevitable* occurs in a Catholic catechism, ‘Ye shall *infallibly* be lost;’ and in—

‘The *infallible* fruit of the 43rd Elizabeth.’—JN. KEBLE, *Memoir*, by Sir J. T. Coleridge (2nd ed., 1869), vol. i. p. 191.

**INNATE** (formerly *innated*, = Lat. *innatus*, from *in*, ‘in,’ and *nasci*, ‘to be born’), in the following sentence, involves as gross an incongruity of terms as would the phrases ‘*congenital* lameness caused by a fall from the nurse’s arms,’ or ‘a *pre-historic* hero immortalised in Froissart’s chronicle :—

‘Over and above the buoyancy of spirits natural to youth, which tempts every schoolboy to mischief, there was present among the inmates of this juvenile ward an amount of *innate depravity*, due to *early training* and general recklessness of life, which soon led them to the most violent excesses.’—ARTHUR GRIFFITHS, *Memorials of Millbank* (1875), vol. ii. ch. vi. p. 131. [*Innate* (inborn) depravity due to *training*!]

**ISSUE** (Old Fr. *issuē*, ‘issue, end, success, event,’ a fem. form of *issu*, the past part. of *issir*, ‘to go out,’ = Lat. *exire*), in legal phraseology,

remarked that it was difficult for them to believe that this was the *party* for whom they looked. A modern vulgarism most critics will pronounce this usage; but Mr. Hall (*On Reliable*, pp. 167-172) shows that ‘for several generations our ancestors largely employed *party* for “person,”’ and has collected upwards of a hundred references for it to writers of the fifteenth, sixteenth, and seventeenth centuries. He cites :—

‘If then he [Christ] be the *party* whom all the prophets pointed at.’—SAMUEL HIERON, *Works* (ed. 1624), vol. i. p. 108.

‘The *party* that was brought is Christ.’—Bishop ANDREWS, *XCVI. Sermons* (ed. 1661), p. 370.

—examples that strike one as both irreverent, and oddly before their time, even though instances follow of a similar usage in writers of the last and the present century, *e.g.* :—

‘He did not examine the wound till after the death of the *party*.’—*Letters of Junius* (1769), No. 8.

‘Now would I give a trifle to know, historically and authentically, who was the greatest fool that ever lived. . . . Many of the present breed, I think, could, without much difficulty, name you the *party*.’—LAMB, *Essays of Elia*, ‘All Fools’ Day.’

‘This use of the word,’ says Mr. Hall, ‘when it appeared to be reviving, happened to strike more particularly the fancy of the vulgar; and the consequence has been that the polite have chosen to leave it in their undisputed possession.’

is 'the close or result of pleadings, by which a single material point of law or fact depending on the suit is presented for determination.' When in a trial one of the parties *demurs* to a statement, he is said to '*take issue*.' The defendant may be bound to admit the *demurrer*, so far as to admit its right of inquiry, and then he is said to '*join issue*.' Thus to '*take issue*' means 'to deny;' and to '*join issue*' means to 'admit the right of denial,' but by no means to 'agree in the truth of the denial.' And to use '*join issue*' simply for 'agree,' as in the next three passages, is an unwarrantable perversion of a legal metaphor :—

'So I turn from Juvenal and *join issue* with Cicero when he makes Cato say, in his eightieth year : "*Nihil habeo quod incussem senectutem*,"'—Prof. PILLANS, Speech at dinner given to him on Wednesday, 1st June, 1853, reported in *Scotsman*, 4th June, 1853.

'If a high tone be taken with the Turks—if they be told that if they do not *join issue* with us on one great point, . . . I have not the slightest doubt,' &c.—Speech of Sir W. F. WILLIAMS, of Kars, at dinner of Reform Club, July, 1856.

'In their career father and son meet, *join issue*, and pursue their nefarious occupation in conjunction.'—*Scotsman*, 17th April, 1858, Review of Mayhew's *Paved with Gold*.

**LADY** (*lefdi* in 1220, = Angl.-Sax. *hlæfdige*) is the fem. of Lord, and means, according to Max Müller, 'she who looks after the loaf,' the mistress. Skeat, on the other hand, identifies the second syllable with Angl.-Sax. *dage*, 'kneader,' which gives the sense of 'bread-kneader;' but, anyhow, from its earliest occurrence down to a very recent date, the word has been a title of superiority, all ladies being women, but all women not being ladies. That silly gentility, however, which would fain eschew our good old homely *woman*, as has been shown under FEMALE and INDIVIDUAL, is synonymising *lady* and *woman* at a rate that will presently render the latter the worthier title of the two. A 'servant-gal' in *Punch* informs the mistress to whom she is applying for a place that 'a young *lady* had told her that she (the mistress) was a very nice sort of *woman*;' which may be capped by the description of a knife-grinder (heard by the writer) as 'the gentleman wot does the knives and scissors.' The usage is sharply, but not too sharply, treated by a correspondent of the *Edinburgh Lyceum*, 10th January, 1857 :—

#### 'CLERICAL VULGARITY.

"Who, in the name of heaven," a correspondent asks us, "is that Reverend James Anderson, who writes, prints, and publishes books, and damns them to the minds of all people of taste, ay, and of all people not wholly given up to an absolute destitution of taste—by one single word which he claps on the title-pages of his books? This Rev. James Anderson has thrown upon the world no fewer than three different works, called '*Ladies* of the Reformation, first series;' '*Ladies* of the Reformation, second series;' and '*Ladies* of the Covenant;' and ever and anon when we read these coarse, vulgar, chamber-maid announcements of his, the Rev. James Anderson's vulgarity is doubly forced upon us; for it is always '*Ladies* of the Reformation, by the Rev. James Anderson, author of *Ladies* of the Covenant,' or '*Ladies* of the Covenant, by the Rev. James Anderson, author of *Ladies* of the Refor-

mation.' It is really too offensive of Mr. Anderson to keep continually cramming down our throats what a single taste of is provocative of vomiting. When does this vulgar flunkey of Protestantism intend to come out with his '*Gentlemen of the Reformation, being Memoirs of his most gracious Majesty King Henry VIII., the Right Rev. Dr. Thomas Cranmer, the Rev. Dr. Calvin, &c., &c.*?' This vile abuser of language turns with abhorrence from the loveliest word in the English language—'woman'—he turns from 'rapture-giving woman' to adopt what is merely a slang, cant term, which we are obliged at times to use under conventional constraint, but which no man, whom God and Nature did not intend for a flunkey of the flunkies, would ever use without compulsion, and which, when speaking of heroines and saints, or of those whom the Reverend James Anderson (who we dare say is a bad enough judge of saints) would call saints, does neither more nor less than completely ruin his whole subject. If the Rev. James Anderson were to be employed amongst those wretched creatures, 'sans eyes, sans ears, sans taste, sans everything,' who are threatening us with an improved translation of the Bible, we should have ruffian-like work of it. Adam will then say, 'The *lady* whom thou gavest to be with me, she gave me of the tree;' the angel Gabriel will hail the Virgin Mary with his 'Blessed art thou amongst *ladies*;' and, most terrible of all profanation! that most lovely of all the lovely sayings of Him who spake as never man spake, that most noble of eulogiums—when we consider what it is, and who it was that pronounced it—ever bestowed on a human creature, will be read thus: 'Wherever this gospel shall be preached in the whole world, there shall also this that this *lady* hath done be told for a memorial of her.'"

'Our readers may perhaps have heard of a clergyman of Mr. Anderson's school who, in reading "The Churching of Women," being desirous of paying some respect to the quality of the woman before him, read: "O Lord, save this *lady*, thy servant;" to which the clerk, not to be outdone in politeness, responded: "Who putteth her *ladyship's* trust in thee."

"Here," says a cold-blooded, tasteless friend, "is much criticism on the mere title-page of a book—yea, on the very first word of that title-page. May I not, passing over the ladies in the meantime, proceed to peruse some pages of the large work of the Rev. James Anderson, that I may taste what is the quality thereof?" "Senseless wretch! what can be found behind such titles as '*Ladies of the Reformation*' and '*Ladies of the Covenant*' but ignorance, rubbish, quackery, puppyism?"

LAY, 'to cause to lie down' (perf. *laid*, = Angl.-Sax. *leegan*, perf. *legte*), is a causal derivative of *lie*, 'to rest' (perf. *lay*, = Angl.-Sax. *liegan*, perf. *leg*, akin to Lat. *lectus* and Gr. *λέχος*, 'a bed'). Owing to the identity of the perfect tense of the one with the present of the other, these two verbs have been frequently confounded, e.g., in 1313, in the Herefordshire transcript of *The Harrowing of Hell* (Kington Oliphant's *Sources of Standard English*, p. 164). Writing on 'Slipshod English,' a *Saturday* reviewer (March 1st, 1879, p. 266) observes: 'Since Byron made his Titanic error (he was Titanic even in grammar), and said, "There let him lay," we doubt whether many educated persons have

muddled up the two verbs.' The doubt is settled not too satisfactorily by the following passages :—

'Dapple had to *lay* down on all fours before the lad could bestride him.'—G. W. DASENT, D.C.L., *Popular Tales from the Norse* (1859), p. 328.

'The Waterloo man was represented by a little child of three ; a Martin of course, who *laid* in the gutter.'—HENRY KINGSLEY, *Made-moiselle Mathilde* (1868), vol. ii. p. 73.

'The look of immovable endurance which *underlaid* her expression.'—WILKIE COLLINS, *Man and Wife* (1870), vol. i. p. 165.

'Those sterling qualities of generosity and discretion which *underlaid* their more prominent attractions.'—Lord HOUGHTON, *Monographs* (1873), p. 160, 'The Berrys.'

'No beds whatever, and for a whole week I never took off my clothes, but *laid* down in them, wrapped in my cloak.'—C. J. MATHEWS, *Autobiography* (1879), vol. i. ch. v. p. 127.

'One cause of that worship of the devil which undoubtedly *underlaid* the belief of the day in magic and witchcraft.'—*Spectator*, 13th September, 1879, p. 1166.

**LENGTHEN** is formed from the noun *length* by the suffix *-en*, just like *heighten*, 'to make higher,' from *height*, and *strengthen*, 'to make stronger,' from *strength*. Its meaning is 'to make' or 'to grow longer;' and, accordingly, *lengthened*, its passive participle, does not mean 'long,' any more than *heightened* means 'high,' or *strengthened* 'strong.' One may speak, on 26th December, of 'the days lengthening,' even though the night is still sixteen hours long; or one may say, 'I have had the sleeves *lengthened*,' but they are still too short, 'but *lengthened* in the first two passages subjoined is clearly wrong :—

'For a *lengthened* period the means which I could with propriety devote to the purchase of books were very limited' [small, *cf. infra*].—Preface to Catalogue of Books, the Property of a Political Economist (J. R. M'Culloch), p. v.

'He astonished a literary friend who had accompanied him by repeating, without hesitation, a *lengthened* passage from one of the *Eclogues* of Virgil.'—W. D. KILLAN, D.D., *Memoir of John Edgar, D.D.* (1867), ch. i. p. 5.

'Beguile the heavy hour with studying the faces of the congregation below, or watching for the last leaf of the *lengthening* sermon.'—THOMAS LACKLAND, *Homespun*, &c. (London, 1867), p. 58. [Admirably said. How different from the hack reporter's *lengthy* or *lengthened*.]

**LIMITED**, the pass. part. of *limit* (Mid. Eng. *limiten*, = Fr. *limiter*, from Lat. *limes*, 'boundary'), is often faultily employed for the plain English adjectives, *small*, *slight*, *scant*, &c.

'His pecuniary circumstances were likely to be, for some years at least, very *limited*.'—Mrs. GROTE, *Life of George Grote* (1873), ch. iv. p. 39.

This phrase, though not perhaps commendable, might be defended; the notion conveyed by it being the exact reverse of 'boundless or *unlimited* wealth.' But in the two following passages *limited* is unquestionably wrong :—



'The cost of the volume was formerly five shillings, it is now published at the *limited* [low or reduced] price of one shilling.'—Rev. Dr. ROGERS, *A Week at Bridge of Allan*, 10th ed., no date, preface.

'If we may found an opinion on a *limited* [slight] acquaintance with the writings of Tieck.'—*Brit. Quart. Rev.*, Jan., 1868, p. 2, on 'Geo. Macdonald.' [An 'unlimited acquaintance,' &c., would be strange.]

**METAPHYSICIAN** stands in the following passage for *Psychologist*, a common blunder. Metaphysics\* has been defined as 'the science that treats of the world in its relations to the phenomenal universe;' Psychology (Gr. ψυχή, 'soul,' and λόγος, 'discourse'), as 'the science of mind based upon the facts of consciousness.'

'How far the character of the parent may influence the character of the child, I leave the *metaphysician* to decide.'—DISRAELI, *Vivian Grey*, bk. i. ch. ii.

**MUTUAL** comes through the French, from Lat. *mutuus*, 'interchanged' (*mutare*, 'to change,' akin to *movere*, 'to shift from its place, to move'), and like *mutuus* should always convey a sense of reciprocity. The frequent blunder of using it for *common* has been repeatedly exposed, at fullest length by Mr. Fitzedward Hall (*Modern English*, pp. 240-2), who illustrates it by fifteen passages from writers of the sixteenth, seventeenth, and eighteenth centuries. The distinction between the two words is strongly marked in a sentence of the *Saturday Review*, 16th December, 1865, p. 749 :—'*Common* enmities are said to cement friendship.' Substitute *mutual* here, and the sense is utterly destroyed, '*mutual* enmities' meaning, not enmity borne to another by two or more persons, but enmity conceived by one against the other. A careful study of the first twelve passages subjoined, in which the same distinction is rightly preserved, will best explain why the remaining nineteen are condemned as wrong :—

'After the hurry of our recognition was over, he pointed out two of our *common* friends in the room.'—SMOLLETT, *Humphrey Clinker* (R. Anderson's 3rd ed., 1806), vol. vi. p. 58.

'Our former correspondence was forthwith renewed, with the most hearty expressions of *mutual* good-will.'—*Ib.*, ten lines later.

'These particulars I learned from the vicar, when we quitted the room, that they might be under no restraint in their *mutual* effusions.'—*Ib.*, p. 189.

'As you and I have no *common* friend, I can tell you no private history.'—Dr. JOHNSON to W. S. Johnson, LL.D., 1772, Boswell's *Life*, Croker's ed. (1860), vol. i. p. 248.

'Of two adversaries, it would be rash to condemn either upon the evidence of the other; and a *common* friend must keep himself suspended at least till he has heard both.'—Boswell's *Life of Johnson*, Croker's ed. (1860), vol. i. p. 522, 1776.

'The last age had exhausted all its powers in giving a grace and nobleness to our *mutual* appetites, and in raising them into higher class

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\* Metaphysics (Gr. τὰ μετὰ τὰ φυσικά) is an arbitrary name, 'meaning merely "the writings that come after the physics."' It was given, not by Aristotle himself, but by his posthumous editors.—Art. 'Aristotle,' in *Encycl. Brit.* (9th ed., 1875).

and order than seemed to belong to them.'—ED. BURKE, *Works*, vol. vi. p. 37, 'Let. to a Mem. of the Nat. Assembly.'

'The parts of our constitution have gradually, and almost insensibly, in a long course of time accommodated themselves to each other, and to their *common* as well as to their *separate* purposes.'—*Ib.*, p. 62. [It is not without reason that Burke uses *mutual* in first passage.]

The following expression also, '*mutual happiness*,' is correct for a similar reason, for the persons contributed to the happiness of each other: 'We had frequent opportunities of hearing of their *mutual happiness*.'—SYD. SMITH, *Mem.*, vol. ii. p. 176. [The expression on the same page, 'seeming mutually to like each other,' contains a very common and perhaps permissible tautology, *mutually* being superfluous.]

'They *both* [O'Connell and Sheil] happened to meet at the house of a *common* friend.'—R. L. SHEIL, *Legal and Political Sketches* (1855), vol. ii. p. 182. [*Both* is redundant, but *common* is right.]

'A *common* dislike is a great bond of friendship.'—*Manchester Examiner and Times*, 28th August, 1867.

'Dorothea had never hinted this before, waiting, from a certain shyness on such subjects, which was *mutual* between the sisters, until it should be introduced by some decisive event.'—*Middlemarch*, vol. i. bk. i. ch. iv. p. 53. [Correct, each relatively to the other.]

'With compliments to all our *common* friends, I am, &c., THOS. CAMPBELL.'—*Memoirs of A. Constable* (1873), vol. i. p. 176.

'After a *mutual* silence of some minutes.'—MISS AUSTEN, *Emma*, ch. x.

'A *mutual* silence took place for some time.'—*Id.*, *Sense and Sensibility*, ch. xxiv. [In both these passages *mutual* were best simply deleted; but *joint* might perhaps best take its place.]

'They speedily discovered that their enjoyment of dancing and music was *mutual*.'—*Id.*, *ib.*

'He [the king] saw that he had no interest in becoming their [the rival factions'] *mutual* executioner.'—T. MCCULLAGH, *Life of Sir J. Graham*, vol. ii. p. 20.

'*Mutual friend*.'—*Ib.*, vol. i. p. 47.

'We have the vulgarism of "*mutual friend*" for "*common friend*."'—MACAULAY, Review of Croker's edition of Boswell's *Life of Johnson*, in *Essays* (1852), vol. i. p. 368.

'I desired our *mutual* friend, Mr. James Ballantyne,' &c.—SIR WALTER SCOTT, Edinburgh, 25th February, 1822, Letter to Messrs. Hurst, Robinson, and Co., in *Memoirs of Arch. Constable* (1873), vol. iii. p. 199.

'When suddenly, and very much to our *mutual* astonishment, we found ourselves within ten paces of my wife and brother, who were strolling out to meet us.'—ALFRED WILLS, *Wanderings among the High*

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\* Mr. HALL remarks upon this phrase, which occurs in Burke's *Correspondence* (vol. ii. p. 251), that 'though Mr. Dickens wrote *Our Mutual Friend*, and not at all with any intention to accredit the expression which he chose for his title, he had used a similar expression in sober earnest (*Pickwick*, pp. 343 and 476 of 1868 ed.); and, in the collective edition of his works, he let it pass.'

*Alps* (1856), ch. xiv. p. 309. [A doubtful case, since it might be said that the two parties astonished each other, but the wife and brother, having started with the express purpose of meeting the author and his friend, were not likely to be astonished, so *common* probably is meant.]

'Our sincere and grateful sense of their kind and heartfelt sympathy with us in the *mutual* loss we have sustained by the untimely decease of my late brother.'—JOHN PLATT to people of Oldham, September, 1857. [Besides the misuse of *mutual*, *decease* of *late* is pleonastic.]

'Probably nothing draws us closer to each other than *mutual* ill-health' [!].—C. S. MIDDLETON, *Shirley and his Writings* (1858), vol. i. ch. xviii. p. 249.

'The weaker spirit of his wife dared scarcely offer her tributary sympathy of tears and sighs at this their *mutual* calamity' [*i.e.*, the loss of a son].—*Traits of Character* (1860), vol. ii. p. 229.

'To their *mutual* astonishment they saw a pen move itself into an erect position.'—D. D. HOME, *Incidents in my Life* (1863), ch. vii. p. 124. [They were astonished, not at each other, but at what they in common saw.]

'I saw Wordsworth in anxious mood, talking . . . against general education, and then bursting out: "I don't see the use of all those prayers they make the children say after their *fugleman*. Either it will give them a profane aversion to the whole thing, or make them hypocrites," in which I *mutually* agreed.'—LUCY AIKIN, *Memoir, &c.* (1864), p. 223. [*Mutually* is here redundant.]

'Meanwhile the administration of the vast system of relief was being rapidly elaborated by the *mutual* exertions of every class.'—*Times*, 20th June, 1865, p. 11.

'Our intercourse with our *mutual* cousins was like that between brothers and sisters.'—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. i. ch. viii. p. 102.

'Shakespeare, the *mutual* ancestor of Englishmen and Americans.'—Miss MITFORD, Letter to Mr. Fields, *Yesterdays with Authors* (1872), p. 281.

'At the period of which I am here treating, we *mutually* [both] felt disposed to try how far a real country-house life would suit our now advancing age.'—Mrs. GROTE, *Life of George Grote* (1873), ch. xxix. p. 246.

'Lady William Russell and her son . . . and our *mutual* nephews and nieces were among the number.'—*Ib.*, p. 247.

'Our astonishment was *mutual* at the altered tone of these papers.'—*Ib.*, p. 303.

NICE (Old Fr. *nice*, 'foolish, simple,' = Lat. *nescius*, 'ignorant') is a word that has undergone strange changes of meaning. Down to about 1580 it bore the same meaning as its French original, *e.g.* in—

'Nice she ywas but she ne mente  
None harme ne sleight in her entente.'

CHAUCER, *Romaunt of the Rose*.

[In the French original, '*nicette* fut et ne pensoit,' &c., l. 6920; cf. l. 1230, 'come pucelle *nice* et sottte.']

‘For he was *nyce* and knoweth no wisdom.’

ROBERT of GLOUCESTER.

Next *nice* acquired the meaning of ‘foolishly hard to please, fastidious, precise,’ a change of sense analogous to that of *fond*, which, like *nice*, originally signified ‘foolish,’ and was then used in the sense of ‘foolishly attached to.’ Cf. :—

‘Nettles which, if they be *nicely* handled, sting and prick, but if hard and roughly pressed, are pulled up without harm.’—BISHOP HALL.

‘Marcus Cato . . . never made ceremony or *niceness* to praise himself openly.’—PHIL. HOLLAND, *Plutarch’s ‘Morals’* (1603).

‘And eke that aye despised *niceness* vain,  
Enured to hardness and to homely fare.’

F. QUARLES.

‘A. W. was with him several times, ate and drank with him, and had several discourses with him concerning arms and armory, which he understood well ; but he found him *nice* and supercilious.’—ANTHONY A WOOD, *Athenæ Oxonienses* (ed. 1848), vol. i. p. 161.

Lastly *nice* has come to be a loose and superfluous synonym of *agreeable* through a process illustrated by the twofold meaning of *dainty* in ‘a dainty feeder,’ and ‘a dainty dish.’ ‘It is now applied to a sermon, to a jam tart, to a young man, in short to everything,’ says Mr. KINGTON OLIPHANT (*Sources of Standard English*, p. 244), who tells us that *nice* got the meaning of ‘pleasing’ a hundred years ago, Mrs. Thrale, in *Miss Burney’s Diary*, being the earliest instance he can recollect of anyone using it thus in free everyday talk. The modern usage is condemned also in—

“‘Is Mr. Grant a *nice* man?’” asked Bessie. “*Nice*? You mean particular about things.” “No, I don’t ; I mean, do you like him?” “You should speak with precision,” he said, laughing.—*Blindpits* (1868), vol. i. p. 263.

**OSTEOLOGY** (Gr. *ὀστεολογία*, compound of *ὀστέον*, ‘a bone,’ and *λόγος*, ‘a discourse’) means the science that treats of bones generally, not merely of human bones, as Mr. Knowles would seem to fancy :—

‘He was well acquainted with *osteology*, or the form and position of the bones in the human body.’—*Life of Fuseli* (1831), vol. i. p. 404.

**OVERFLOW** is a compound of the prep. *over* and the verb *flow* (Angl.-Sax. *flutan*), which forms its perf. and its pass. part. in *flowed*, and which for at least two thousand years has been quite distinct from the verb *fly* (perf. *flew*, pass. part. *flown*, = Angl.-Sax. *fledgan*), although both verbs are ultimately referable to the same root, *flu*, ‘to swim.’ *Overflow* should, therefore, be *overflowed* in—

‘So far the shallow flood had *flown*  
Beyond the accustomed leap of landing.’

JEAN INGELow, *A Story of Doom and other Poems* (1867).

‘The road going down the moor had been washed red, and the rapid and drumly stream had *overflowed* its narrow banks.’—W. BLACK, *A Daughter of Heth* (7th ed., 1871), vol. iii. p. 160.

‘It [the river Drance] was rushing with a furious and fearful stream,

boiling and surging like an angry sea, and in places had carried away half of the road, had *overflowed* its banks,' &c.—ALFRED WILLS, *Wanderings among the High Alps* (1856), ch. iii. p. 70.

**PAMPER** comes through the French *pamper* from the Lat. *pampinare*, 'to lop off the tendrils (*pampini*) of vines,' hence 'to train into luxuriant growth.' Its meaning is 'to foster delicately,' and it is quite distinct from *pander*, 'to play the part of Pandarus,' who procured for Troilus the love of Cressida, with which, however, it is confounded in—'*Pamper* to his profligacy.'—*Traits of Character* (1860), vol. ii. p. 303.

**PARADOX** (Fr. *paradoxe*, from Gr. *παράδοξος*, 'contrary to opinion,' a compound of *παρά*, 'contrary to,' and *δόξα*, 'opinion,' from *δοκεῖν*, 'to think') is 'a term applied by the Stoics to maxims opposed to the prejudices of the vulgar, such as "Wisdom alone is wealth," and in modern parlance to a figure of rhetoric that couples two *seemingly* conflicting ideas, as Cicero's "clamorous silence," Tacitus's "conspicuous by their absence," or Boileau's "retrieving honour by his infamy"' (*Globe Encyclopædia*, vol. iv., 1878). A *paradox* is a *seeming* absurdity, and to say that 'such and such a thing *seems* a paradox' is to be guilty of the tautology that 'it *seems* a *seeming* absurdity.' It reminds one of the Irishman's remark: 'My pig is not so heavy as I expected, and I never thought it would be.' Three only out of the following ten passages avoid this blunder:—

'It is no less a truth than a *paradox* that there are no greater fools than atheistical wits, and none so credulous as infidels.'—BENTLEY, quoted in *Quarterly Review* (1832), vol. xlv. p. 127, Monk's *Life of Bentley*.

'I do not believe I should be advancing a *paradox* if I say that transubstantiation may be clearly proved by certain warrant of Holy Scripture.'—Bishop THIRLWALL.

'*Paradoxical* as it may be, especially in contrast with the progress of England, . . . it is strictly true,' &c.—Prof. CLIFFE LESLIE, *Land Systems*, &c. (1870), p. 162.

'For my own part, how great a *paradox* soever my opinion may *seem*, I solemnly declare I see but little difference between having two husbands at one time, and at several times.'—FIELDING, *Amelia*, bk. vi. ch. vii. par. 12.

'A sad and hideous sight it was; yet one too common even then in those remoter districts, where the humane edicts were disregarded, which the prayers of Dominican friars (to their everlasting honour be it spoken) had wrung from the Spanish sovereigns; and which the legislation of that most wise, virtuous, and heroic inquisitor (*paradoxical* as the words may *seem*), Pedro de la Gasca, had carried into effect in Peru,' &c.—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxv. p. 382.

'*Paradox* as it may *appear*.'—Cardinal WISEMAN, *Essays on Religion and Literature* (1865), p. 8, 'Inaugural Discourse.'

'This may *seem* a *paradox*, but it is nevertheless a fact.'—J. S. MILL, *The Subjection of Woman* (1869).

'It is less *paradoxical* than it may *seem*, to say that this impression was strengthened by the very fact of his not speaking any foreign language.'—Sir H. HOLLAND, *Recollections of Past Life* (1872), p. 216.

'The doctrine in question only *appears* a *paradox* because it has usually been so expressed as apparently to contradict these well-known facts; *which*, however, were equally well known to the authors of the doctrine, *who*, therefore, can only have adopted from inadvertence any form of expression *which* could to a candid person appear inconsistent with it.'—J. S. MILL, Essay II., on 'Some Unsettled Questions in Political Economy' (1st ed., 1874), p. 74. [An awkward string of relatives, apart from the original blunder.]

'It is less *paradoxical* than it may *seem*, to say that this impression was strengthened by the very fact of his [Sir Joseph Banks'] not speaking any foreign language.'—J. F. CLARKE, *Autobiographical Recollections of the Medical Profession* (1874), p. 479, quoted from Sir H. Holland. [This should be 'Paradoxical as it is, it is true that,' &c.]

**PARTAKE**, 'to *take part* of, to share,' is a word that bears its meaning on its face. Yet certain authors are given to expanding 'He dined,' 'He was greatly pleased,' into 'He *partook* of a frugal repast,' 'He *partook* of great intellectual enjoyment,' and that too often where only one person is concerned. This foolish blunder is chiefly committed by penny-a-liners and sensation novelists, but it occurs in Chambers's *History of English Literature*, pp. 145, 223.

**PERMEATE** (Lat. *permeare*, from *per*, 'through,' and *meare*, 'to go,' akin to Sansk. *ma*, and so, literally, 'to measure' one's way) means 'to pass through, penetrate, pervade,' and not, as in the following passage, 'to indoctrinate':—

'The great difficulty in the way of *permeating* the masses with sound ideas is the prevalent lack of elementary education.'—JER. HEAD, Address at Middlesborough, 14th November, 1872, p. 21, and also p. 11. [Unless a big word be indispensable, one might say 'to teach the masses sound ideas,' or 'to instruct the masses in sound ideas.']

**PERSUADE** (Lat. *persuadere*, 'to bring over by talking,' from *per*, 'thoroughly,' and *suadere*, 'to advise') can stand for *advise* only when the advice has carried with it conviction. Miss Mitford did not mean, as *persuade* and the misplaced *never* imply, that her exhortations to publish always failed, but that she always advised young ladies not to publish:—

'Which is one reason why I never *persuade* young ladies to publish.'—Miss MITFORD'S *Letters and Life* (1872), 2nd series, vol. ii. p. 127.

**PLASTIC** (Gr. *πλαστικός*, 'skilful in moulding,' from *πλάσσειν*, 'to shape or mould'), according to Webster, bears both an active and a passive sense, but the latter is recognised by neither Johnson nor Richardson, and seems to be a modern and uncalled-for accretion.\* For it he adduces a single passage from Lyell ('*plastic* clay, so called because used

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\* *Πλαστικός*, it is true, occasionally means 'well-formed' (e.g., in Plato's *Tim.*, 55 E.), but this is not the same as 'capable of being moulded,' the new-coined meaning of our English word; neither is such a passive usage common enough to establish a precedent. Cf. a letter addressed to *The Critic* (24th July, 1858), by Charles Reade, who maintains the active sense to be the only correct one.

in making pottery'), whereas the active signification has the authority of More, Glanvill, Pope, Prior ('the *plastic* hand of the Creator'), Woodward ('the *plastic* virtue of nature'), Cowper, and the following authors :—

'Every man has a *plastic* gift of happiness, which will become stronger with use.'—JEREMY BENTHAM.

'While the one Spirit's *plastic* stress  
Sweeps through the dull dense world, compelling there  
All new successions to the forms they wear.'

SHELLEY, *Adonais*.

'It is by partly yielding to such humours that a statesman partly also governs them. He who has not been trained to the requisite pliancy will hardly possess himself of the *plastic* faculty which is its complement.'—HENRY TAYLOR, *The Statesman*.

'Therefore the ancients feigned wisely that Venus, the mother of all living things, whereby they designed the *plastic* force of nature, was born of the sea-foam, and rising from the deep, floated ashore upon the isles of Greece.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xvii. p. 281.

'As a child she [Miss Hosmer] was of delicate health, and was therefore kept much in the open air, where she would lie on her face by the river side and fashion her *plastic* ideas in mud.'—LADY EASTLAKE, *Life of John Gibson* (1870), ch. ii. p. 226.

'He [Carlyle] wants altogether the *plastic* imagination, the *shaping* faculty, which would have made him a poet in the highest sense.'—J. R. LOWELL, *My Study Windows* (1871), p. 126.

'True, there is a popular image of an impossible He, in whose *plastic* hands the submissive destinies of mankind become as wax, and to whose commanding necessities the toughest facts yield with the graceful pliancy of fiction.'—*Ib.*, p. 160, 'Ab. Lincoln.'

'The mere work of man's *plastic* personifying powers.'—M. ARNOLD, *Contemporary Review* (1876), vol. xxiv. p. 996.

George Macdonald speaks of '*cosmoplastic* life' (*Unspoken Sermons*, 1867, p. 214); but, on the other hand, we are told 'that the public of Dunedin would prefer a more conservative, go-in-strings, imitative, *plastic* schoolmaster.'—D'ARCY THOMPSON, *Wayside Thoughts* (1868), vol. iv. p. 115. ['Ductile,' that is. The schoolmaster should be plastic in an active, not a passive sense.]

So, too, Mrs. JN. SANDFORD wrote that 'woman must in a certain degree be *plastic* herself if she would mould others.'—*Woman in her Social and Domestic Character* (4th ed., 1834), p. 3.

PONDER (Lat. *ponderare*, 'to weigh,' from *pondus*, 'a weight,' from *pendere*, 'to hang') were best employed as a transitive verb, the matter weighed or deliberated being put in the objective case without the intervention of a preposition.\* Thus Milton has 'ponders all events;' the Authorised Version, 'Mary kept all these things and pondered them

\* It is true that the Lat. *deliberare* (comp. of *de*, 'thoroughly,' and *librare*, 'to weigh,' from *libra*, 'balance') like its Engl. derivative *deliberate* commonly takes a preposition after it, *animum, iudicium, rationem*, &c., being understood (*cf.* 'to suspend one's judgment about a matter'); but in the case of *ponder*, Latin usage suggests, and English usage allows, the omission of a preposition, whose insertion certainly obscures the verb's true meaning.

in her heart;' and Shakspeare's usage would seem to have been as rare in the seventeenth, as it is common though not universal in the nineteenth, century:—

'This tempest will not give me leave to *ponder*  
On things would hurt me more.'

*King Lear*, III. iv. 24.

'There is much to be *pondered over* before we can believe that to encourage the exodus of the Irish is the way to cure all evils.'—GEORGE CAMPBELL, *The Irish Land* (1869), p. 150.

'As to any communication between the parted, I had never, during his life, *pondered* the possibility of it, although I had always had an inclination to believe that such intercourse had in rare instances taken place.'—GEORGE MACDONALD, *Wilfrid Cumbermede*, ch. lvii. in *St. Paul's Magazine*, December, 1871, p. 239.

**PREDICATE** (Lat. *prædicāre*, 'to publish, state,' from *præ*, 'before, publicly,' and *dicāre*, 'to say') is a different word from **PREDICT** (Lat. *prædicere*, 'to foretell,' from *præ*, 'beforehand,' and *dicere*, 'to tell'), though *dicāre* and *dicere* are both ultimately referable to the same root *dik*, 'to show, point out,' whence also come Gr. *δείκνυμι*, 'I show,' Goth. *ga-teihan*, 'to tell,' Ger. *zeigen*, 'to point out,' &c. Tertullian, it is true, occasionally employs *prædicāre* in the sense of 'to foretell' (e.g., in *Fug. in Persec.* 6 and 12), but this usage never found favour with classic writers either in Latin or in English. In our first two examples the distinction between the two verbs is rightly preserved; in the next eleven *predicate* stands for *predict*; and in the last two *predict* is mis-used for *predicate*, a rarer blunder.

'Whether Mr. Campbell has surmounted all obstacles so far as to make these noble poems generally attractive to English readers it might be rash to *predict*.'—*Scotsman*, 21st August, 1873, Review of Prof. Campbell's translation of 'Three Plays of Sophocles.'

'Science is an aggregate of facts admitting of generalisation, so as to bring out some law enabling us to *predicate* their causal relations, and to *predict* their appearance in appreciable circumstances.'—Dr. NOBLE on 'Statistics' (1866), p. 14.

'It needed no ghost from the grave, or rapping spirit from the invisible world, to *predicate* even then the success of the young D'Israeli in public life.'—R. R. MADDEN, *Literary Life and Correspondence of the Countess of Blessington* (1855).

'When cholera is scourging the land, you may *predicate* as well as trace its progress,' &c.—Prof. MILLER, *Alcohol, its Place and Power* (1858), p. 117.

'A man of whom it might be *predicated* that his political power would end with his political life.'—A. TROLLOPE, *The Bertrams* (1859), vol. ii. ch. i. p. 11.

'Who [Burke] could trace effects to their causes, and *predicate* from the actual what must be the future.'—CORNELIUS O'DOWD, *Men and Women* (1865), 2nd series, p. 28.

'It seems impossible that any young man can *predicate* what will be required of him to do and believe in the English Established Church.'—S. G. O., *Times*, 23rd October, 1866.



'In the one case, M. de Talleyrand had nothing to hope; in the other, it was necessary to fix attention on the fact that he had *predicated* misfortune.'—H. L. BULWER, *Historical Characters* (1868), vol. i. p. 377.

'Yet we will not learn of the past, and so *predicate* of the future.'—Mrs. LYNN LINTON, *Ourselves*, (1869), p. 241.

'She says that it is a most real popularity, and that if anything like durability can ever be *predicated* of the French, it will prove a lasting one.'—Miss MITFORD, Letter to Mr. Fields, quoted in *Yesterdays with Authors* (1872), p. 307.

'That the process of heating or ventilating the building there [at S. Kensington] is mischievous in the highest degree, being destruction by desiccation, an equally complete if slower ruin, as [?] the combustion *predicated* by Mr. Page for the building in Trafalgar Square.'—*Athenæum*, 23rd August, 1873, p. 247.

'It is impossible to *predicate* what he will or will not do.'—*Scotsman*, 26th April, 1878.

'The interests of the "Royal" [Insurance Company] are not likely to suffer in his hands; and, great as was Mr. Dove's success, we may fairly *predicate* at least equal prosperity under Mr. McLaren's management.'—Liverpool paper, quoted in *Financial Record*, &c., Edin., September, 1879, p. 233. [The *Record* adds: 'That the *predications* of the writer . . . have not been falsified, we shall now proceed to show.']

'There is no organ of which the concomitant mental feeling may be *predicted* with greater confidence' [than cautiousness].—*Chambers' Information for the People*, 'Phrenology,' p. 344.

'Still, as in a battle-field, so in the complex strivings of the human mind, general progress in a given direction may sometimes be *predicted* when we are ignorant of its specific amount.'—*Theolog. Rev.*, January, 1875, p. 97. [The concluding words, which seem inapplicable to the future, tend to show that *predicated* is meant.]

✓ **PREPOSTEROUS** is the Lat. *præposterus* (from *præ*, 'before,' and *posterus*, 'last'), which, even with classic authors, often lost its old vigorous sense of 'hindmost first' (cf. our 'cart before the horse') in the weaker meaning of 'absurd, unreasonable' (Cicero, Sallust, &c.). Our first example recognises the etymology, which the second misses while claiming to preserve :—

'In making the first chapter treat of Holy Scripture, the Confession begins at the wrong end, and is thus literally *preposterus*, in the sense of putting that first which ought to be last.'—FERGUS FERGUSON, *Reconstruction of the Creed* (1877), p. 17.

'The Chinese epicure who, according to Charles Lamb, burned a house to roast a pig was not guilty of a measure more *preposterus*, in the true etymological sense of the word.'—Miss WEDGWOOD, *Woman's Work and Woman's Culture* (1869), p. 173, 'Female Suffrage.'

✓ **PRIVILEGE** comes through the French from the Lat. *privilegium* (*privus*, 'peculiar, private,' and *lex*, 'a law'), which, originally denoting 'a bill or law *against* an individual, was employed by post-Augustan writers in the sense of 'an ordinance *in favour* of an individual, a pre-

rogative.' The latter is the true meaning both of the French\* and of the English word, privilege standing opposed to right as monarchy to pantisocracy. Strange token, then, of altered times that not only are privileges themselves (monopolies, *corvée, gabelle*, &c.) vanished or vanishing, but their very name bids fair to be transferred to their antipodes, a change commented on in Carlyle's *Past and Present*, bk. iv. ch. i.

Some words hunt in couples, run in pairs, are leashed together like greyhounds, e.g., 'A daughter of Day and Martin.'† So *rights* and *privileges* are found together in most newspapers and platform radical speeches. 'The *rights and privileges* of the people.' The people can have no *privileges*, for that means something peculiar to some or one, as distinguished from others. So far as the word *privus* goes, which forms its first part, its old Latin sense is retained. It still means something *private* or 'peculiar,' and even *private laws* or *privileges*.

Where the citizens of one state are distinguished, not from each other, but from the citizens of another state, there *privilege* is rightly used, e.g., by General PIERCE in his *Inaugural Address* (1853):—

'So long as he [i.e., every citizen of the United States] can discern every star in its place upon that ensign, it will be his *privilege*, and must be his acknowledged right, to stand unabashed even in the presence of princes, with a proud consciousness that he is himself one of a nation of sovereigns.'

So, too, when MILTON says: 'We do not mean to destroy all the people's *rights and privileges*' (*Def. Pop. Angl.*, ch. iv.), he is thinking of the people as distinguished from senates, magistrates, and the king, just as when he elsewhere speaks of 'the people's *birthright and privilege* in time of parliament.'

Again, when GIBBON says: 'In the time of Cicero, each private citizen enjoyed the *privilege* of anarchy' (ch. xlv. 5, 422), his use of the word gives force by its very seeming incorrectness. It is, in fact, as true a catachresis as is the phrase, 'He tells it to everybody as a secret.'

'You must be *alone* if mountains are to make their full impression on you, if whatever in you that harmonises with their grand nature is to be touched; . . . then a solemn gladness possesses your heart, and your being wakes to a sense of its *privilege*.'—WALTER WHITE, *On Foot through Tyrol* (1856), ch. xii. p. 252.

\* How admirably does BASTIAT say: 'Lui, le gros public, imitant les classes supérieures, implore à son tour les *privileges*. . . . Mais aux dépens de qui? C'est ce dont il ne se met pas en peine. . . . Des privilèges aux masses! Peuple, réfléchis donc au cercle vicieux où tu te places. *Privilege* suppose quelqu'un pour en jouir, et quelqu'un pour le payer. On comprend un homme privilégié, une classe privilégiée; mais *peut-on concevoir tout un peuple privilégié?*'—*Harmonies Economiques* (2nd ed., 1851), ch. iv. p. 105.

And so again:—

'Si l'on ne permet pas aux femmes de jouir de *droits* légitimes, elles pervertiront les hommes et elles-mêmes pour obtenir d'illicites *privileges*.'—Translation by Mdlle. FLORA TRISTAN of Mary Woolstonecroft's *Promenade dans Londres* (1842), p. 212.

'L'intérêt de quelques-uns mis au-dessus des besoins de tous, n'est autre chose qu'un *privilege*.'—LOUIS COUTURE, *Gouvernement héréditaire en France* (1856), p. 176.

'L'homme tient bien plus à ses *privileges* qu'à ses *droits*. Rien n'est clairvoyant comme l'égoïsme.'—P. LANFREY, *Essai sur La Révolution Française* (1879), ch. vii. p. 134.

† According to an Irish boy, Sodom was 'destroyed with *brimstone and treacle*.'

Here, too, we have *privilege* correctly used, but the following instances of its misuse show Carlyle's criticism not to have been needless :—

'Fox endeavoured to secure the *privileges* and the happiness of the people of Asia and the people of Africa.'—W. GODWIN on C. J. Fox, 1806, quoted in *Memoir of W. G.* (1876), vol. ii. ch. vii. p. 154.

'The barbarising *privileges* of *common-rights*.'—WALKER'S *Original*, 1835 (5th ed., by W. Gray, 1875), p. 193.

'That equality before the law which recognizes no distinction of ranks—that by which the poor man's *right* to his cottage stands as secure from invasion as the rich man's *right* to his mansion. Here, then, is a *privilege* to be most earnestly coveted.'—M. D. HILL, 'Charge in 1848,' quoted in *Memoir of M. D. H.* (1878), ch. xi. p. 227.

'A whole people were called upon to exercise such a *privilege* as that of *universal suffrage*.'—CARLEON, *History of the French National Constitutional Assembly* (1849), vol. i. p. 11.

'From the life, death, and doctrine of the Saviour, they learned that all were brethren in *privilege* as in nature, by religion as by blood.'—W. J. FOX, *Works*, vol. ii. p. 318.

'If they could not claim this *common privilege*, what rights were left which might not be withheld?'—JAMES WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 299.

'He must content himself with the *common privileges* of the establishment.'—R. BUCHANAN, *Life of David Gray* (1868), p. 110.

'And thus it was—amidst a *general* possession of *privileges*, and a general equality of customs and ideas,' &c.—Sir H. L. BULWER, *Historical Characters* (1868), vol. i. p. 22.

'Wherever one class . . . has been placed at a disadvantage as compared with another class, has been deprived of whatsoever just *privileges*,' &c.—'Revolution seems to minds so constituted the direct effect of the opening out of *privilege to the many* which has hitherto been the heritage of the few.'—'Is there any one now living who doubts that revolution would have followed ere long the denial of that extension of *popular privilege* for which a patient people had waited long?'—Mrs. JOS. BUTLER, *Woman's Work and Woman's Culture* (1869), Introduction, pp. iii, xxiv, xxv.

'In the eighteenth century after Christ, England stood forth alone as an example to Europe of the *privileges* that might be enjoyed by subjects under a constitutional monarchy. How these *privileges* were acquired is matter of history.'—*Quarterly Review*, April, 1878, p. 283.

'I should have the utmost confidence in giving to the agricultural labourers the *privilege*—I would not say the *privilege*, but the *right*—of voting in the election of members of Parliament.'—R. N. PHILIPS, M.P., January, 1879.

PROGRESS and RETROGRADE, as neuter verbs, are words on which verbal critics have spilt vast quantities of ink. On *progressing* a correspondent of the *Athenæum*, April 25, 1857, p. 544, wrote thus :—

'Amongst the "prevalent corruptions of our language," there is one word (or term) I beg leave particularly to point out, and which, of late, seems to have obtained much favour and frequency with our writers,

and evidently from its "flavour" a highly-spiced Yankeeism.\* I allude to the term (or word) "*progressing*," so frequently met with of late. I do not find in either Bailey or Johnson any such verb as "*to progress*," from which alone the word *progressing* could be derived, according to the etymology of *our* language. The States Dictionary of *their* language may possibly, in "going-ahead," contain such a VERB. Having but the two above-named English ones (to which I can refer on the subject) in my possession, I must leave the case for your observance and discrimination.<sup>7</sup>

This is severe, but turn to the work of an American. In his *Modern English* (1873), p. 286, Mr. FITZEDWARD HALL, after citing instances of *progress* as a neuter verb from writers of the sixteenth and seventeenth centuries, observes: 'Progress, the verb neuter, long erroneously called an Americanism, has shifted its accent in becoming modern English [during the "age of Burke"]. That we should have a verb corresponding to the substantive *progress* is certainly desirable. If it had not been urgently desiderated, it would never have attained its present very general prevalence.'

Dean Alford in 1864, and Mr. E. S. Gould in 1867, pointed out that *progress* had been thus employed by Shakespeare (*King John*, V. ii. 46), Milton (*Treatise of Reformation*), and Cibber; though the Dean seems still to demur to the modern accentuation, *progr<sup>ess</sup>*, and to the formation of a verb on a noun. But is not the verb formed on the past participle of *progredior*, just as *digress* is on that of *digredior* (cf. Skeat, s.v.) or *transgress* on that of *transgredior*? while as to the accent would Dean Alford have said 'to *object*,' 'to *project*,' or 'to *rébel*?' Etymologically *progress* seems unimpeachable; while *retrograde*, the verb, is at least a correcter formation than *retrograde*, the adjective, which was justly derided in Ben Jonson's *Poetaster*. Pliny has *retrogradi*, and Marcianus Capella has *retrogradare*, so that *retrograde*, the verb, can boast an older pedigree than can our active verb *degrade*, which has no corresponding *degradare* save in Low Latin. At the same time, writers may with advantage ask themselves, before they employ these verbs, whether *advance*, *proceed*, or *go forward* might not be substituted for *progress*; *go backward* or *decline* for *retrograde*, e.g., in the following passages:—

'From Ambition and Avarice, his suborner, let me *progress* to the second son of Pride, which is Vain-glory.'—NASH, *Christ's Tears over Jerusalem* (1594), p. 102, in *Archæica*, vol. i.

'And this is as farre as I allowed my discourse to *progresse* in this way.'—DONNE, *Biathanatos*, 1st ed., n. d., p. 213.

'We *progresse* in the wayes of vice.'—FELTHAM, *Resolves* (ed. 1628), p. 84.

\* Compare M. Wav's assertion in his *Remarques sur la Langue Française* (1845), vol. i. pp. 447-448: '*Progressif* et *progresser* sont dus à l'imagination des idéologues du temps de Franklin, de Malesherbes, et de la guerre d'Amérique. . . . Ce mot *progressif* est perdue; il s'en faut garder.' And on p. 186 *progresser* has been already branded as 'un barbarisme.'

† *Retrograde* itself has been sometimes used as an active verb, e.g.:—

'When Diogenes fell in the school of the Stoics, he answers his deriders with this question: "Why do you laugh at me for *falling backwards*, when you yourselves do *retrograde* your lives?"'—OWEN FELTHAM, *Resolves* (1630), p. 8.

'Progressing the dateless and irrevoluble circle of Eternity.'—MILTON, *Treatise of Reformation in England*.

'All that is human must *retrograde* if it do not advance.'—GIBBON, vol. viii. ch. lxxi. p. 441.

'Nations, as well as individuals, who do not *progress* must *retrograde*.'—Letter in *Manchester Examiner and Times*, 21st July, 1856.

'His scholarship, indeed, *progressed* no better than before.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. ii. p. 17.

'So continually *progressing* (the Yankees should be thanked instead of ridiculed for the word),' &c.—Sir JAMES STEPHEN to the Rev. Dr. Vaughan, 5th November, 1845, quoted in *Memoir of R. A. Vaughan* (1864), p. 52.

**PROLIFIC** means 'teeming, fruitful, productive,' being compounded of the Lat. *proles*, 'offspring,' and *facere* 'to make,' the stem *fac-* turning into *fic-* in composition. To speak with the *Manchester Examiner and Times* (20th May, 1872) of 'prolific [*i.e.* frequent] jokes,' were to make a blunder equal to that involved in 'fruitful apples' or 'teeming lambs.' The word is rightly used in :—

'The last ten years especially have been *prolific* of these improvements.'—Sir H. HOLLAND, *Recollections of Past Life* (1872), p. 14.

'Switzerland now so *prolific* of pleasure and enterprise.'—*Id.*, *ib.*, p. 122.

**QUALITY** comes through Fr. *qualité*, from the Lat. *qualitas*, a coinage of Cicero's. '*qualitates* igitur appellavi, quas ποιότητες Græci vocant; quod ipsum apud Græcos non est vulgi verbum, sed philosophorum' (Cic. Ac. I, 7, 25). Ποιός in Greek, as *qualis* in Latin, meant simply 'of what sort;' and similarly ποιότης and *qualitas* denoted nothing more than 'quality' or 'property,' good or bad as the case might be. In French, however, *qualité* has come to bear the restricted meaning of 'good qualities,'\* and modern English writers are aping this undesirable restriction.† True, it might save us the trouble of prefixing an adjective, but only at the cost of half of the noun's meaning, since one could no more speak of 'evil *qualities*,' if goodness were always implied thereby, than one could of 'petty greatness' or 'ignorant wisdom.'

'We have often had occasion to remark that if a man happen to possess one mental *quality* in great abundance, the world in haste, and the ordinary fry of critics in their conceit, immediately proceed to deny him every other, or to derogate from the *quality* of those they are obliged to concede.'—GEORGE GILFILLAN, *Life of Samuel Butler* (1854),

\* Cf. : 'Non-crédulité *qualité* de jugement; car la crédulité est un défaut d'esprit.'—ST. PIERRE.

† Il est dans la nature des talens incomplets de préférer leurs défauts à leurs qualités.'—GEORGE SAND, *Histoire de ma Vie*, ch. xxxiv.

'Jamais sans doute deux nations ne se ressemblaient moins, soit par leurs qualités, soit par leurs défauts.'—LOUIS BLANC, *Lettres sur l'Angleterre* (1865), vol. i. p. 20.

† Another restrictive use, that of *quality* for 'high estate,' is rarer now, in literature at least, than it was a century ago. Villagers still speak of their superiors as 'the quality,' but a modern novelist would hardly write :—

'She has been so obliging as to introduce my aunt and me to some of her particular friends of *quality*.'—SMOLLETT, *Humphrey Clinker* (*Works*, ed. by Anderson, 1805), vol. vi. p. 102.

vol. i. p. xii. [Here *quality* is used in two senses in one sentence, first for 'good quality,' then in its proper, unrestricted meaning.]

'Their defects as well as their *qualities*.'—BAYLE ST. JOHN, *Sub-alpine Kingdom* (1856), vol. ii. ch. iv. p. 67.

'Mr. Addington was only remarkable for not being remarkable, whether for his *qualities* or his *defects*.'—H. L. BULWER, *Historical Characters* (1869), vol. ii. p. 232.

'No speaker ever combined a greater variety of *qualities*, though many may have been superior in each of the *excellences* which he possessed.'—*Ib.*, vol. ii. p. 427, 'Canning.'

'He had the *qualities* of his *defects*.'—*Life of C. J. Mathews* (1879), vol. ii. ch. viii. p. 274.

**READING** has of late years become a favourite cant term in critics' phraseology, its sense, if any, being that of 'rendering.' In *Our Mutual Friend*, bk. iii. ch. x. p. 94, DICKENS ironically remarks:—

'By the way, that word *Reading*, in its critical use, always charms me. An actress's Reading of a chambermaid, a dancer's Reading of a hornpipe, a singer's Reading of a song, a marine painter's Reading of the sea, the kettle-drummer's Reading of an instrumental passage, are phrases ever youthful and delightful.'

**REDOLENT**, 'smelling or savouring' (Lat. *redolere*, 'to shed an odour'), is oddly conjoined by Lady Eastlake with arrows,\* whose perfume has hitherto defied analysis:—

'As late as 1860 he wrote to one who had observed symptoms more than usually *redolent* of "the arrow of soft tribulations."'—LADY EASTLAKE, *Life of John Gibson* (1870), ch. xi. p. 239.

**REGALIA** (Lat. neut. plur. of *regalis*, 'of or belonging to a king,' from *rex*, 'a king') is applicable only to emblems of royalty, not to the insignia (Lat. neut. plur. of *insignis*, 'remarkable') or badges of a club, as in—

'At one of the meetings we reported yesterday, the president remarked that it had often happened that the money which should have gone to the payment of sick and burial claims had been squandered on foolish *regalia*, or voted for purposes quite at variance with the principles supposed to govern friendly societies.'—*Manchester Examiner and Times*, 22nd May, 1872.

**RELIABLE** is a 'neoterism' the objection to which is given, and a defence of which is undertaken, in a review of Dean Alford's *Plea for the Queen's English*:—

'Of course the Dean puts his veto (p. 253) upon *reliable*; men of his stamp always do. He alleges the staple argument of his class, that *rely-upon-able* would be the only legitimate form of such a derivative from *rely*. They ought fairly to put the case somewhat thus: "It is *unaccount-for-able*, not to say *laugh-at-able*, that men will try to force upon the language a word so *take-objection-to-able*, so little *avail-of-able*,

\* Some Maori Porson may possibly in 1980 suggest *aroma* as an emendation for *arrows*, *aroma* being etymologically connected with *aratia* 'ploughing,' whence by an easy transition one arrives at *tribulum*, 'a threshing-sledge.'

and so far from *indifference-with-able*, as *reliable*," then we should see more clearly how much the plea is worth.'—*N. Amer. Rev.*, October, 1866, p. 568.

The author of the above is probably Mr. Fitzedward Hall, who has published a volume of 238 pages *On English Adjectives in -Able, with special Reference to Reliable* (Lond., 1877). *Reliable* is here shown to have the countenance of Coleridge, Gladstone, J. S. Mill, Dr. Newman, Dean Mansel, and Bishop Wilberforce, of the *Times*, the *Athenæum*, and even the *Saturday Review* (its bitter opponent), of writers, in short, a catalogue of whom 'would be all but endless.' At the same time Mr. Hall acknowledges that he himself has used the word but once 'in the course of some eight thousand printed pages;' and, since he does not quote the passage, he leaves us free to imagine that even there *trustworthy* might possibly have served his purpose. The following notes are supplementary to this exhaustive and curious monograph:—

'For choice and pith of language he belongs to a better age than ours, and might rub shoulders with Fuller and Browne, though he does use that abominable word *reliable*.'—J. R. LOWELL on Emerson.

'Perindo gave orders that every *trustworthy* vassal (I am afraid he would have said *reliable*, only the word had not then been invented).'—*Prince Perindo's Wish* (1874), ch. viii. p. 57.

'Now I can fancy someone is saying, "A pretty fellow you are to swear at the word *reliable*, which has quite grown into the language, when you make use of such an awful comparative as 'withering.'"—*Ib.*, p. 58.

'The mere grammar of style teaches us not to say "*commence*" where we can say "*begin*," or "*reliable*" where we can say "*trustworthy*,"—GEORGE SAINTSBURY, *Fortnightly Review*, February, 1876, p. 244, 'Modern English Prose.'

**REPLACE** (Fr. *remplacer*) means properly 'to restore to its place,' as in—

'Upon arriving at Brussels, Wellington shook me warmly by the hand, and in a most feeling manner said that, as he was anxious to *replace* on his staff those officers who had served with him in the Peninsula, he could no longer retain me.'—Lord W. P. LENNOX, *Celebrities I have Known* (1876), vol. i. p. 139.

'This is the theory, but how to *replace* the Emperor when he has been *displaced* by such an event as Waterloo or Sedan?'—P. G. HAMERTON, *Round My House* (1876), ch. x. p. 196.

Yet this same writer says:—'The picturesque old farmhouses, with their thatched roofs, dormer windows, and delightful disorder of quaint detail, are precious indeed to artists, yet we ought not to regret their now rapid disappearance, for they are *replaced* by buildings incomparably better planned for human health and convenience.'—*Ib.*, ch. xii. p. 284.

Here, as in the following passages, *replace* is wrongly used for *displace*, *succeed*, *supersede*, *take the place of*, &c., a blunder that is all but universal: \*—

\* Not quite, as witness two examples:—

'The best means is to learn to care for other and better things more than for money or riches; in other words, it is by the help of what a great Christian writer [Dr. Chal-

'Nothing in London life has yet *replaced* what was the habitual society of Holland House.'—Sir H. HOLLAND, *Recollections of Past Life* (1872), p. 228.

'The rich man has every thing that wealth can procure to *replace*, as far as possible, the comforts of civilization.'—C. A. PAYTON, *The Diamond Diggings of South Africa* (1872). [As if it meant 'to supply the place of.']

'That is, with Israel religion *replaced* morality.'—M. ARNOLD, *Literature and Dogma* (1873), p. 48.

'Can we suppose that good blood *replaces* teaching?'—*French Home Life* (1873), ch. ii. p. 70.

'It [the death of Prince Albert] will entirely alter the Queen's existence: he cannot be *replaced*.'—GEO. GROTE, quoted in *Life of G. G.*, by Mrs. Grote (1873), ch. xxx. p. 256.

'The Protestant families that *replaced* them were destined to imbibe their ardour.'—BERNARD, *Life of S. Lover* (1874), vol. i. p. 159. [Read 'displaced.']

'Amongst the metropolitan constituencies we notice that Mr. Forsyth, Q.C., has gained a seat in Marylebone, *replacing* one of its late Liberal members.'—*Manchester Examiner and Times*, 6th February, 1874. [Read 'displacing.']

'Tragedy ceased with Rachel; Comedy has still Regnier, Got, Provost, and Madame Plessy; but who is to *replace* them?'—G. H. LEWES, *Actors*, &c. (1875), ch. xiii. p. 181. [Better, 'who is to take their place?']

'When Parliament opened in 1873 a Liberal Government was in office, with a powerful majority and every sign of permanence; now a Conservative Government *replaces* it, with a similar majority and similar prospects.'—*Economist*, 6th February, 1875, p. 147.

'The building now in progress at Wormwood Scrubs, by which Millbank Prison is eventually to be *replaced*.'—A. GRIFFITHS, *Memorials of Millbank* (1875), vol. i. p. 34.

'If Sydenham had to *replace* Locke as family physician at Exeter House, it is not likely that he practised as a doctor elsewhere.'—BOURNE, *Life of Locke* (1876), vol. i. p. 332. [Read 'take the place of.']

'If low desires and bad habits could be *replaced* by high aspirations and habits in conformity with them.'—M. D. HILL, 1854, *Memoir* (1878), ch. xiv. p. 268. [Read 'displaced.']

A variation of the blunder is where *replace* is used in the sense of 'to fill up or supply the place of one thing by another,' as in—

'Dr. McVicar's widowed sister was about to *replace* the long-lost lieutenant.'—Miss TAYLOR, *Blindpits* (1868), vol. ii. p. 48 [*i.e.*, take a second husband].

'The mental habits got during the preparation are, I think, incapable

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mers) called "the expulsive power of a new affection" *displacing* another less worthy.'—Hon. and Rev. W. H. LYTTELTON, *Sins of Trade*, &c. (1874), p. 22.

'Up to July 3 all remained enigmatical; but on this date observations were made which seemed to me to *displace* surmise and perplexity by the clearer light of physical demonstration.'—Dr. JN. TYNDALL, *Contemp. Rev.*, November, 1874.

French itself is not exempt from the misuse:—

'M. Colombe y a succédé à Saint-Germain dans le rôle de l'avocat. Il ne le *remplace* pas.'—HENRI FOUQUIER, *XIX<sup>me</sup> Siècle*, 23 juillet, 1878



of being *replaced* by anything.'—Rev. F. W. ROBERTSON, Letter to Kennion, *Life* (1865), vol. i. p. 28.

'We are sorry to see that Professor Rawlinson talks of "*replacing* the Handbuch of Heeren by a manual conceived on the same scale." The vulgarism "to replace A by B," in the sense of to put B in the place of A, threatens soon to be as common as those odious expressions "*those sort of things*," and "*like I do*."—*Athenæum*, 26th November, 1870.

'After a course of Liberal philosophers proposing to *replace* the obsolete Bible by the enunciation in modern and congenial language of new doctrines which will satisfy at once our reason and imagination.'—MATTHEW ARNOLD, *Contemp. Rev.*, November, 1874.

'Nothing is destroyed which is not *replaced*, and the ground remaining empty, Catholicism little by little reconquered it.'—*Academy*, 14th August, 1875, p. 164, 'Voltaire.' [Thus Catholicism was '*replaced*,' *i.e.*, '*restored*;' but this is not the writer's meaning.]

'It is characteristic of living organisms to *replace* the new material precisely in the *place* of the old.'—CH. BRAY, *Illusion and Delusion* (1873), p. 21. [Here used for *deposit*, a rarer blunder than those that go before. How can the *new* material be *re-placed*?]

**RETICENCE** (Lat. *reticere*, 'to keep silence') means the 'quality of holding one's tongue,' and should be kept distinct from *Reserve* (Lat. *reservare*, 'to keep back'), a wider and less definite term, whose nearest synonym perhaps is 'caution.' A *reserved* man may on indifferent topics wax voluble enough, and a *reticent* man need not in all things be reserved; but the two words are often confounded, *e.g.*, in W. R. Greg's *Enigmas of Life* (1872), p. 111; by the *Scotsman*, of the 19th and 20th Sept., 1876 (speaking of a suicide), and in:—

'His [L'Abbé Godet's] whole life was in keeping with this *reticence*' [*i.e.*, with his refusing a bishopric].—*Bossuet and his Contemporaries* (1874), p. 379.

'Just as in pictorial art, there are occasions when a master hand, or rather a master mind, is shown not so much by doing as by withholding from doing—when *reticence*, *reserve*, the strictest economy of means, become the greatest virtues, and, taken with all that has been done before, aid really the most in passively conveying an impression—so on the stage there are occasions when to look and to be are far more important than to do. . . . Miss Neilson has learned many things, but she has not learned that great art of *reticence*—that last art of *reserve* and repose. She *worries* the text with exaggerated illustrations, too studiously determined to suit the action to the word.'—FRED. WEDMORE, *The Academy*, 22nd January, 1876, p. 86.

**RETROGRADE.**—See *Progress*, p. 48.

**SPARE** (Angl.-Sax. *sparian*, akin to Lat. *parcere*) means properly 'not to waste, to forbear to destroy, to save,' a meaning seen in Shakspeare's 'The rather will I *spare* my praises' (*All's Well*, II. i.), and 'You may then *spare* that time' (*Henry VIII.*, II. iv.). In '*Spare* his life' the same signification is preserved; but, since the same notion would be equally well expressed by '*Grant* him his life,' it is probable that to this and similar phrases *spare* owes the secondary, mainly colloquial meaning

of 'grant, vouchsafe,' *e.g.*, 'Spare us a copper,' 'Spare me a moment's conversation.' This secondary meaning is wholly repugnant to the first, and sometimes gives rise to serious ambiguity, as in—

'Mr. Macaulay might have *spared* [vouchsafed] a passing eulogy to those illustrious philosophers and inventors,' &c.—*N. Brit. Review*, vol. x. p. 389.

Here is a kindred error: 'I am persuaded that no person of honour or delicacy will *regret* [regret the want of] the amusement which might perhaps have been purchased by treachery to the dead or indifference to the feelings of the living.'—Preface to *Letters of Rev. Syd. Smith* (1855), p. vii.

**SPONTANEOUS** (Lat. *sponteus*) is a derivative of *sponte*, the ablative of an unused *spons*, 'a pledging of oneself' (*spondeo*, 'I solemnly engage,' akin to Gr. *σπένδω*, 'I pour a drink-offering'). *Sponte*, when used of persons, meant 'freely promising, of one's own accord, voluntarily'; when used of things, 'of itself, of themselves'; and our English word is probably restricted to this secondary usage. The falsity of the notion that makes *spontaneous* and *voluntary* synonyms would be instantly recognised did we speak of '*voluntary* combustion,' '*voluntary* growth,' the converse of which blunder is committed in—

'Mr. Brassey *spontaneously* betook himself to reconstruct the viaduct at his own expense.'—DEVEX, *Life of Jos. Locke* (1862), ch. xii. p. 172.

'Religion to be efficient must be sincere, and it cannot be sincere without being *spontaneous*.'—WALKER, *The Original* (1835).

'To retire from public life at pleasure is a *spontaneous* act.'—*Ib.* [The first '*spontaneous*' is right, the second should be '*voluntary*']

**SUPERSEDE** is compounded of Lat. *super*, 'above,' and *sedere*, 'to sit,' the notion implied by it being that something formerly below takes a seat above something else that was hitherto its superior. It has nothing at all to do with *cedere*, 'to yield,' and '*supercession*' should therefore be '*supersession*' in—

'To be adopted as working hypotheses until *superseded* by new hypotheses capable of doing the same work better; in which *supercession* none ought to rejoice . . . more cordially than the propounders of the discredited doctrines.'—W. T. THORNTON, *Old-Fashioned Ethics*, &c. (1873), p. 285.

**SYNONYMOUS** (Gr. *συνώνυμος*, from *σύν*, 'together,' and *ὄνομα*, 'name') means 'bearing a like signification,' *dirty* and *foul*, *sovereign* and *monarch*, *illicit* and *unlawful*, &c., being styled '*synonymous* terms.' This meaning fits ill with the sense required in the following passage, where for '*synonymous* with' 'identical' or 'coincident with,' or 'the same as' must be substituted:—

'Our interest in Persia is *synonymous* with that of the Persians.'—A. ARNOLD, *Through Persia with a Caravan* (1877), vol. ii. ch. x. p. 224.

**TALENTED** is a word that ever and again has been hotly assailed, *e.g.*, in the following passages:—

'I regret to see that vile and barbarous vocable *talented* stealing out of the newspapers into the leading reviews and most respectable publi-

cations of the day. Why not *shillinged, farthinged, tenpenced, &c.*? The formation of a participle passive from a noun is a licence that nothing but a very peculiar felicity can excuse. If mere convenience is to justify such attempts upon the idiom, you cannot stop till the language becomes, in the proper sense of the word, corrupt. Most of these pieces of slang come from America.'—COLERIDGE, *Table-Talk* (ed. 1836), p. 171.

'Mr. Bulwer is not yet *talented*—a pseudo-participle which no one will use who is not ripe for any atrocity—but he *progresses* [cf. p. 48] at a fearful rate.'—*Edinburgh Review*, vol. lxx. (1837), p. 77.

'*Talented*, a mere newspaper and hustings word, invented, I believe, by O'Connell.'—CARLYLE, *Life of John Sterling*, pt. ii. ch. ii. p. 146.

'There was one exception [to the purity of Mr. Stanley's, now Lord Derby's, style]: he used the word *talented*. Sir Robert Peel referred it to his American associations, and *prayed him never to employ it again, with all the strenuousness of Oxonian adjuration*' [prayed him with all the . . . never to, &c.]—R. L. SHEIL, *Legal and Political Sketches*, vol. ii. p. 368.

'On the subject of talent, it may be worth while to observe, that the lower regions of our literature are still infested with the mock word *talented*, a verbal without a verb, said to have sprung forth half a century ago, with many other portents of like nature but opposite fortune, from the teeming brain of a "Wild Irish Girl." Twenty years have elapsed since Coleridge thus delivered himself respecting it. "I regret to see," &c., *ut supra*.—Miss LUCY ATKIN, *Memoir* (1864), p. 66, 'Words upon Words.'

'*Talented* is about as bad as possible. What is it? It looks like a participle. From what verb? Fancy such a verb as "to talent."—Dean ALFORD, *The Queen's English* (1864), p. 100.

'For this anomalous and objectionable epithet there is no precedent, unless, perhaps, *gifted*; but the latter is, at all events, allied to the verb *give*, while the former has nothing to appeal to but a noun.'—SAMUEL BAILEY, *Discourses on Various Subjects* (1852), p. 76, *note*.

'Such a word as *talented* it is proper to avoid; first, because it is not wanted; secondly, because you never hear it from those who speak very good English.'—T. B. MACAULAY, 1842, *Letters to Macvey Napier* (privately printed, 1877), p. 369.

Against such objections Mr. Fitzedward Hall, who has ably and fully defended *talented* in his *Modern English*, pp. 61-76, maintains that so far from such formations being wholly repugnant to the English tongue, they have been constantly employed for upwards of three centuries. From Bishop Bale (1553) he cites *mitred, coped, tippetted, &c.*; from Feltham (1628) *parted* ('excellently parted' = 'of good parts'); and from Gaule (1652) *arted*; while as words in everyday modern use he gives *booted, spurred, bearded, cultured, horned, landed, leisured, unprincipled,\* widowed, &c., &c.*, with which he might have compared *aurisius*

\* *Unprincipled* is a word too firmly established in English to admit of challenge. But few writers would care to follow Mrs. Stowe when she writes:—'I never allow myself to read any work of fiction. I'm *principled* against it.'—*Dred*, ch. xi. Yet we use 'well-principled'; and *principled* by itself occurs repeatedly in Fuller and other seventeenth-century divines.

(‘eared’), *barbatus* (‘bearded’), *turritus* (‘towered’), and a host of other Latin participles, no corresponding verbs to which exist.

A stronger objection to *talented* than its malformation is that it rests on a false metaphor. ‘A *talented* man’ should mean ‘a man of *talent*’ (sing.), but the man in the parable with the *single* talent was not what is now implied in ‘a talented man.’ This objection, overlooked by the critics whom we have quoted above, is foreseen by Mr. Hall, who cites a long list of authorities for ‘man of *talent*’ in the sense of ‘a man of genius’—Burke, Godwin, William Taylor, Hazlitt, Charles Lamb, De Quincey, Lord Macaulay, Cardinal Newman, &c., names that prove this usage to be accepted by many of England’s greatest writers. Still it were always well that, before employing *talented*, we should first consider whether *clever* would not serve our turn as well or better, *e.g.*, in such phrases as ‘a *talented* young artist,’ ‘a *talented* review.’

**ULTRONEOUS** is a word not recognised by Johnson, and little needed by the English tongue, but one that, if used at all, can bear the meaning only of ‘voluntary.’ This was the sole signification of its Latin original, *ultroneus*, a derivative of *ultra*, ‘beyond,’ ‘from the other side’ (without aid from this), *i.e.*, ‘voluntarily.’

‘Such essays may serve the hour fairly, but can seldom be of high worth *ultroneously*.’—T. SMIBERT, Preface to *Poems* (1851).

On this the *Scotsman*, of 6th September, 1851, observes:—‘Mr. S. is here most unfortunate in expression . . . *ultroneously* means voluntarily, which, of course, cannot be what Mr. S. means. He seems to have used the word under the notion that it was a scholarly-like [scholarly] synonym of *ultimately*: if he had condescended to speak plain English, he would have saved us this hint, and his readers would have known what he meant.’

**VERBAL** (Lat. *verbum*, ‘a word’) means ‘couched in words,’ spoken or written as the case may be, and is not synonymous with ORAL, ‘delivered by word of mouth’\* (Lat. *os, oris*, ‘a mouth’), seeing that it is as impossible to pen as it is to utter a sentence without the use of words. Yet writers of standing have often confounded these two words, thereby obliterating the separate functions of each. What *verbal*’s true functions are may be gathered from our first ten examples; what they are not is illustrated in the twelve that follow:—

‘The “Songs without Words” had origin in the habitual necessity for musical expression in place of *verbal*.’—Art. ‘Mendelssohn,’ in *Brit. Quart. Rev.* (1856), vol. xxiv. p. 337.

‘If Austria is substituted for Russia, . . . the narrative will *verbally* [*i.e.*, word for word] coincide with a passage in Lord Malmesbury’s diary of 1807.’—*Sat. Rev.*, 16th July, 1857.

‘I remember seeing in London a little indian-ink sketch of Shelley

\* To this very phrase, ‘by word of mouth,’ we may perhaps ascribe the blunder of using *verbal* for *oral*—a blunder into which even Mr. Gladstone fell oftener than once in his speech in favour of Milner Gibson’s amendment in Lord Palmerston’s Conspiracy Bill, February 10th, 1858. So in Moore’s *Life of Byron*, p. 3, there is quoted a letter from the Earl of Shrewsbury, who speaks of ‘good reasons that I can tell you when we meet, fitter for words than writing;’ as if one could write, any more than speak, without words.

in the academic costume of Oxford. The sketch tallied pretty well with a *verbal* description which I heard of him in some company,' &c.—DE QUINCEY, quoted in Middleton's *Shelley and his Writings* (1858), vol. i. ch. xxi. p. 207. [Correct, as opposed to the drawing mentioned before.]

'Household suffrage is *virtually* if not *verbally* extorted on one side and conceded on the other.'—*Nat. Rev.*, April, 1860, p. 430. [Compare, in Latin, the common antithesis of *re* and *verbo*.]

'All is now fixed respecting my election, *virtually* as well as *verbally*.'—Prof. JOHN WILSON, quoted in *Memoir* (1862), vol. i. ch. ix. p. 319.

'We subjoin an engraving, copied from a photograph of the old building, which will give the reader a far better notion of the structure than any *verbal* description can convey to his mind.'—HEN. MAYHEW, *German Life*, &c. (1864), vol. ii. p. 10.

'Failing thus to discover any valid antithesis between fact and theory, we must look upon the ordinary distinction as simply *verbal*.'—G. H. LEWES, *Aristotle* (1864), ch. iv. p. 75.

'The *practical* admission which he has made of a technical ignorance which, in this *written* document, he is ashamed *verbally* to admit, was in truth very honourable to him, and this time, at least, his *acts* were more prudent than his words.'—*Pall Mall Gazette*, 10th October, 1867. [Rightly used, opposed to 'practical,' not to 'written.']

'In fact there are parts which are almost *verbally* repeated.'—H. L. BULWER, *Historical Characters* (1868), p. 433.

'Some such doctrines would be *verbally* accepted by most men.'—LESLIE STEPHEN, *Hours in a Library* (third series, 1879), p. 390.

'You will be pleased, madam, to remember, the lad was sent with a *verbal* message to the doctor.'—FIELDING'S *Amelia*, bk. ii. ch. vii.

'When this was *verbally* conceded, the Chancellor required that they should have it *in writing*.'—TORRENS McCULLAGH, *Life of Sir J. Graham*, vol. i. p. 400.

'I took no part whatever in defending Dr. Hampden in 1836; *neither in writing nor by word* did I engage in any, the least, degree in the controversy then carried on.'—Bishop of SALISBURY, 29th Dec., 1847, quoted p. 94, &c., of Christmas' *Concise History of the Hampden Controversy* (1848).

'It would be absurd to ask also, whether it was ever heard of that such a proceeding . . . should have been "condoned" by Parliamentary and popular parties which had just been engaged in a clamour against another ministry for having *said verbally* to the same foreign Government what, according to some tastes, ought to have been *said in writing*.'—*Scotsman*, 7th August, 1858.

'Without sending as much as a *verbal* message in answer to Mr. Slope's note.'—TROLLOPE, *Barchester Towers* (1857), vol. i. ch. xviii. p. 276.

'It was only given *verbally* and without witnesses.'—*Ib.*, vol. ii. ch. v. p. 102.

'I need not here repeat that which I stated *verbally* on the occasion of our interview,' &c.—Lord STANLEY, Letter to Lond. Elect. Com., 20th April, 1859.

'These orders being illegal, they are generally communicated *verbally* [orally]; but as the responsible editor is not always to be found at the moment, they are at times left in *writing*.'—*Westminster Review*, Oct., 1858, No. 28, p. 315, 'France under Louis Napoleon.'

'Though I can take him off to the life *verbally*, I can give no idea of him on paper.'—Lady MORGAN, *Memoir* (1862), vol. ii. p. 328. ['Caricature' is not here meant.]

'By a private *verbal* arrangement, not even committed to writing.' BULWER LYTTON, *What Will He Do With It?* (1859), vol. iii. bk. vii. ch. x. p. 97.

'Some of the Judges have sent in statements of their views, while others have attended before the Commission, and *verbally* stated their opinions. The whole of the evidence, both *oral* and documentary, will be found in the appendix.'—Report of H. M. Commissioners on Capital Punishment, December, 1865.

'And your living on them is merely a *verbal* arrangement?'—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. i. p. 242.

WHITHER (Angl.-Sax. *hvider*) signifies motion to, WHERE (Angl.-Sax. *hwar*) rest in, a place; but certain writers employ the former for the latter adverb, pedantically or unconsciously imitating the *constructio pragnans* of Greek and of Roman authors:—

Dr. JOHNSON, in a letter to Boswell, 1st September, 1777, says: 'Upon my *arrival hither*.'—Boswell's *Life of Johnson*, Croker's ed. (1860), vol. i. ch. lviii. p. 538. [Theoretically *hither* is unimpeachable, but the usage of our best writers substitutes *here*, *there*, or *where* for *hither*, *thither*, and *whither* in this and similar cases. No one would say 'to arrive to a place.']

'The Montanvert, *whither* we arrived about six o'clock.'—ALF. WILLS, *Wanderings Among the High Alps* (1856), ch. ii. p. 56.

'The "old order changeth, giving place to new," and Lang, with Paisley, Elliott, Murray, and all the rest of them, has gone *whither* there is no marrying nor giving in marriage.'—*Daily News*, 10th May, 1872.

'He never went *thither* save with a certain reluctance.'—MRS. GROTE, *Life of Geo. Grote* (1873), ch. iv. p. 43. [Here rightly used.]

A GLANCE at the foregoing pages will show that it is in the use of exotic rather than of home-grown words that blunders are oftener made. The same holds good of terminations. No Englishman would for a moment confound *lawful* and *lawless*, *lovely* and *loved*, *livelihood* and *liveliness*, *building* and *builder*; and the reason is not far to seek. Even though he should not know that *-ful* stands for *-full*, *-ly* for *-like*, or *-hood* for Old Eng. *-hād*, 'a state or condition,' these suffixes are so often upon his lips that he would as soon forget their meaning as he would fail to recognise his wife or child. With classical suffixes the case is otherwise, such being generally both less familiar and less intelligible to the Teutonic ear, while in their journeyings they have also altered more. Sometimes one Latin termination appears in English under two different forms, each with its different sense; and though a philologist may trace the process, he cannot explain why

*captivus* has branched off into our *captive*, 'prisoner,' and *caitiff*, 'villain.' How meaningless to uneducated speakers Latin prefixes and suffixes have often become, may be heard in their *expensival* (expensive), *devise* (advise), *indistructed* (instructed), *unnaturable* (unnatural), &c.; how meaningless they sometimes are to educated writers we proceed to show.

-TY, the Lat. *-tas* (*-tat*) and the Fr. *té*, added to adjective stems, has the force of the Eng. suffix *-ness*, being used to convert them into mere abstract nouns, e.g., *benignitas* (kindness), *certainity* (sureness), *dignity* (worthiness). -CITY, the Lat. *-citas* (*-citat*) and the Fr. *-cité*, always implies the power or quality of being or doing something, e.g., *capacity* (power of holding), *mendacity* (quality of being false), *perspicacity* (power of seeing through), and *veracity* (quality of being truthful). This distinction is ignored in the following passages, since in the first four the 'power of seeing through things' is intended, not 'transparency;' and in the last two 'truth' (the 'being true'), not the 'quality of speaking truth.'

'He had a high estimation of the intellectual and moral power and *perspicuity* of the French mind.'—*Memoirs of Baron Bunsen* (1868), vol. i. p. 112.

'This "Bacchanal self-forgetfulness" was impossible to his rare *perspicuity*.'—Trans. of Ad. Stahr's *Life of Lessing*, by E. P. EVANS (Boston, 1866), vol. i. ch. iv. p. 349.

'It is instructive to observe how clearly these zealous and sensitive Teutons can perceive that Polish Posen must be essentially German, but that "German" Alsace can by no means be essentially French. We have noticed that on the occasion of the protest of the Polish deputies in the Reichstag, some months ago, the ingenious Prince Bismarck displayed a similar *perspicuity*.'—*Spectator*, 26th August, 1871, p. 1033.

'The great power of the Church, its hardihood of pretension and assertion, the unconditioned nature of its arguments, and the general ignorance, want of *perspicuity*, and submissiveness of the laity, enabled it to fill up the breach in some shape or other, more or less vague.'—*Westminster Review*, January, 1873, p. 136.

'It would have puzzled him to make good the assertion if its *veracity* had been tested by the actual condition of the people.'—W. FORSYTH, *The Slavonic Provinces*, &c. (1876), p. 169.

'These two points have no more to do with the *veracity* of the Christian religion than chemistry.'—Letter of JN. SCOTT to B. R. Haydon, 1817, *Memoirs*, &c., of B. R. H. (1876), vol. i. p. 313. [Is it 'than chemistry has,' or 'than with chemistry?']

-NCE (Lat. *-nt-ia*) and -TION or -SION (Lat. *-ti-o*, *-tionis*; *si-o*, *sionis*) are English suffixes whose meanings are often more clearly differentiated than were their Latin originals. Between *prisci moris observantia* and *observatio mandatorum dei* one cannot draw a hard and fast distinction, as one can between 'the observance of Sunday' and 'habits of observation.' So as a rule, three unwarrantable exceptions to which are here produced, *acceptance* denotes 'receiving' (active) or 'welcome;' *acceptation*, 'the being received' (passive) or 'interpretation.'

'The small *acceptation* [acceptance] which Mr. Coleridge's prose works have found.'—H. N. COLERIDGE, *Note to Table-Talk* of S. T. C. (1835), vol. i. p. 10.

'Many persons who appear to have thought little in this world worthy of their *acceptation*' [acceptance].—*Quart. Rev.* (1832), vol. xlv. p. 30.

'None [words] remain more vague in their *acceptance*' [acceptation].—RUSKIN, *Seven Lamps of Architecture* (1849), p. 173.

So in this passage the active *disposal*, whose suffix *-al* is a modern formation freely tacked on to verbs, should have been used in place of *disposition*, the former meaning 'disposing,' the latter 'being disposed':—

'However, I leave what I have written entirely at your *disposition*.'—GEO. GROTE to J. S. Mill, *Life of G. G.* (1873), ch. xxxvi. p. 296.

**IDENTITY** and **IDENTIFICATION**, derivatives both of Lat. *idem*, 'same,' in meaning differ as *shoe* and *shoemaking*, the *-ty* (Fr. *té* = Lat. *tas*) of the one being merely an equivalent of the English *-ness*, while *-fication* comes from *facere*, 'to make.' *Identity*, therefore, means 'sameness,' *identification* 'making or proving the same;' and to confound these words is a blunder of which no scholar could be guilty.

'I am not justified so further to particularise their achievements as to make their *identity* easy.'—G. A. SALA, *Belgravia*, Aug., 1868, p. 200, 'Letters from Lilliput.' [In the reports of the dreadful accident, that month, on the L. & N. W. Railway, the same mistake occurs: 'The bodies were so charred as to render *identity* impossible.']

'But Roger's *identity* must be beyond any doubt, and that cannot be obtained unless he comes where I am, either to England or to Paris.'—LADY TICHBORNE, letter to Mr. Gibbes, quoted in *Tichborne Romance* (1872), p. 107.

'He [Hume] was under the obligation of sometimes imagining his facts, from the difficulty of navigating his portly person to the other end of his sofa, where the means of their *identity* [verification] lay.'—G. J. HOLYOAKE, *History of Co-operation* (1875), vol. i. pref. p. viii.

**ANTIQUARIAN** is an adjectival derivative of the noun *Antiquary* (Lat. *antiquarius*, itself primarily an adjectival derivative of *antiquus*, 'old, from *ante* 'before'), and its meaning is 'relating to one engaged upon antiquities.' The blunder of using it for the noun from which it is derived is probably due to the supposed analogy of *librarian*, *unitarian*, *trinitarian*, &c., but these words have no intermediate forms answering to *antiquary*.

'He was the busiest and most correct *antiquarian* in the west of England.'—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. ii. p. 100.

'John Yonge Akerman, an antiquarian, distinguished chiefly in the department of numismatics, was born in Wiltshire, on the 12th June, 1806.'—Art. 'Akerman,' in *Enc. Brit.* (9th ed., 1875), vol. i.

Akin hereto is the frequent confusion between **NOVITIATE** and **NOVICE**, which stand to each other as *diaconate* to *deacon*, *consulate* to *consul*. *Novitiate* (Low Lat. *novitatus*) means 'the office of a novice'\*

\* Cf. 'She has been hitherto little more than a novice, but the intelligence and force which she displays as Miriam brings the *novitiate* to an end.'—*Times*, 14th Nov., 1873.



(Lat. *novitius*, from *novus*, 'new'); and until it can be shown that there is no such word as *novice* in the English tongue, it is idle to appeal to the twofold meaning ('magistracy' and 'magistrate') of the Lat. *magistratus*.

'Does this Educational Institute of Scotland invite its *novitiate* to pursue this study?'—A. M. BELL, *On the Art of Delivery* (1854), p. 14.

'Henryson was a student at the University of St. Andrews, where he took the degree of Master of Arts in 1479, and he seems to have travelled in his youth as a *novitiate* of the Franciscan order.'—W. E. AYTOUN, *Scottish Ballads* (1858), introduction, p. 64.

'The wisdom of the Jesuits is perhaps nowhere better shown than in the tremendous regimen of solitude and contemplation of death under which they put their *novitiates*.'—W. R. ALGER, *The Genius of Solitude* (Boston, 1867), p. 149. [Yet on p. 351 the word is correctly used: 'his long *novitiate* of silence.']

'No wonder the *novitiate* in medicine evinced so strong a feeling for the means of anatomical research.'—LONSDALE, *Life of R. Knox* (1870), ch. iii. p. 63.

'Your Honour, in conducting the business of this court, has ever given to the youngest *novitiate* amongst us the same measure.'—MR GREENE, Q.C., to Vice-Chancellor Stuart, *Echo*, 25th March, 1871.

'The entry of three British (but all English) ladies of good birth and education as *novitiates*, by taking the white veil.'—HENRY COCKBURN, *Memorials* (1874), vol. i. ch. iii. p. 98.

**-BLE, -ABLE, or -IBLE** is an adjective suffix, attached for the most part to verbal stems, and then most commonly bearing a passive sense, 'that may or can be,' 'worthy or fit to be,' e.g., *credible*, 'worthy to be believed.' Attached to nouns it is capriciously active or passive, but oftenest perhaps is equivalent to the English termination *-worthy* (cf. *trustworthy*), e.g., in *creditable* and *contemptible*. **-OUS**, on the other hand, is always an active suffix, answering most closely to *-ing* and *-ful*, cf. *credulous* (trusting), *victorious* (conquering), and *contemptuous* (scornful), *wondrous* (wonderful), &c. To any classical scholar a confusion between *credible* (*credibilis*) and *credulous* (*credulus*) must seem most strange, and, indeed, this is a blunder rarely met with; but *contemptible* (late Lat. *contemptibilis*) for *contemptuous* (formed as if from a Lat. *contemptuosus*) occurs, according to Hall's *Modern English* (Lond., 1872), pp. 168 and 222, in Shakespeare, De Foe, Richardson, Sterne, Gibbon, Wilkes, &c., &c.

'They could not have had a better expositor than Mr. Charles Larkyns, or a more *credible* visitor than Mr. Verdant Green. His *credibility* was rather strongly put to the test,' &c.—CUTHBERT BEDE, *Adventures of Mr. Verdant Green*, pt. i. ch. vii. p. 60.

'It contributed a good deal to confirm me in the *contemptible* idea I always entertained of Cellarius.'—GIBBON, *Miscellaneous Works*, vol. v. p. 286. [See also his *History of the Decline and Fall*, &c., ch. lxi.]

'To a gentleman who, at the close of a fierce dispute with Porson, exclaimed: "My opinion of you is most *contemptible*, sir," he retorted: "I never knew an opinion of yours that was not *contemptible*."'—REV. J. S. WATSON, *Life of Rd. Porson* (1861), ch. xxviii. p. 384.

‘Having expressed himself in terms of abhorrence of a piece of baseless and treachery, the delinquent said: “Well, sir, perhaps some day you may change your opinion of me.” “Perhaps I may, sir,” was the reply, “for if I should find anyone who holds a more contemptible opinion of you than I do myself, I should lay down my own and take up his.”’—*Life of the Rev. R. H. Barham* (1870), vol. ii. ch. ix. p. 182.

‘Two creditable [credible] witnesses, without having any communication one with another, affirmed the appearance of the same man, with whose person they were both well acquainted.’—SMOLLETT, *Humphrey Clinker* (R. Anderson’s 3rd ed., 1806), vol. vi. p. 305.

‘I am creditably [credibly] informed that the Duke of Argyll can assemble five thousand men in arms.’—*Id., ib.*, p. 283.

CONTINUOUS and CONTINUAL are striking examples of the way in which different notions are expressed by slight divergencies of form. The first is the Lat. *continuus*, ‘uninterrupted’ (from *cum*, ‘together,’ and *tenere*, ‘to hold’); the second, a formation unknown to Latin, though appearing in English as far back as the *Ancren Riwle* (1220). Their difference in meaning is set forth and illustrated in these two passages:—

‘A “continuous” action is one which is uninterrupted, and goes on unceasingly as long as it lasts, though that time may be longer or shorter. “Continual” is that which is constantly renewed and recurring, though it may be interrupted as frequently as it is renewed. A storm of wind or rain, which never intermits an instant, is “continuous;” a succession of showers is “continual.” “If I am exposed to continual interruptions, I cannot pursue a continuous train of thought.”’—WHATELY’S *Synonyms* (1851), p. 55.

‘The adoption of *continuous* brakes upon the British railways is becoming general. Let us hope that the result may be by means of the *continuous* brakes to avoid the *continual* smash.’—*Judy*, 11th October, 1879.

As -BLE is generally a passive suffix, so -IVE (Lat. *-ivus*) is oftenest an active one, e.g., in *attentive*, *purgative*, *conservative*, *cursive*, &c. Not invariably, however, as witness *collective*, *derivative*, and *presumptive* (‘presumed or presumable’), which last is wrongly employed for *presumptuous* (‘presuming’) in—

‘Self-reliant, he was not *presumptive*.’—*Life of Sylvester Judd* (Boston, 1854), ch. xii. p. 466.

This suffix -ive is attached to the supine stem of Latin verbs, e.g., *curs-ive* (*currere*, sup. *curs-um*), *penetrat-ive* (*penetrare*, *penetrat-um*), and *prevent-ive* (*prævenire*, *prævent-um*). *Preventative* is an impossible form, presupposing a *præventare* (sup. *præventat-um*) that has no existence:—

‘All who spoke on the subject agreed that properly-cooked food [the proper cooking of food] was a *preventative* of bad results.’—*Trübner’s Amer. and Orient. Lit. Rev.*, October 16, 1869, p. 553.

DIREFUL is a word employed by Shakespeare in *Richard II.*, I. iii. 127, and *Tempest*, I. ii. 26, but the adjectival suffix -ful is properly joined

only to nouns, *e.g.*, *artful*, *careful*, *useful*, &c.; and *dire* of course is an adjective, not noun, from the Lat. *dirus*, 'frightful.' Exigencies of metre probably led Shakespeare to adopt the anomalous *direful*, but even that excuse is lacking in prose:—

'The *direful* traces of her late illness.'—Mrs. GROTE, *Life of George Grote* (1873), ch. iv. p. 41.

'The news from India forms a *direful* corroboration,' &c.—*Truth*, September 11, 1879.

—FICENT (Lat. *facio*, 'I do') and —VOLENT (Lat. *volo*, 'I wish'), as suffixes of *bene*, 'well,' or *male*, 'ill,' convey a widely different meaning, *e.g.*, in:—

'This opinion established in bad minds, no *benevolence*, nor even *bene-ficence*, on the injured side, can eradicate it.'—FIELDING, *Jonathan Wild*, vol. v. p. 104.

'Of what use is even *benevolence*, but in as far as it is productive of *bene-ficence*.\*'—JER. BENTHAM, *Defence of Usury* (4th ed., 1818), let. vi. p. 57.

'It appears to me indisputable that *benevolent* intention and *bene-ficent* tendency must combine to constitute the moral goodness of an action.'—SHARPE, *Letters and Essays* (1834), p. 148, 'Letter to Sir Jas. Mackintosh,' 1831.

'The instructors of youth have no more important duty than to inculcate the great truth—that it is *bene-ficence* rather than *benevolence*—at least *benevolence* shown in *bene-ficence*—which can alone be regarded as a virtue and entitled to confidence and respect.'—LORD BROUGHAM, Installation Address, Edinburgh, 1860, p. 41.

'It is the fate of most men to be only *benevolent*. It was the good fortune of Joseph Locke to be not only *benevolent* but *bene-ficent* too.'—J. DEVEY, *Life of Jos. Locke* (1862), ch. xxiii. p. 340.

'To make an exceptionally good living out of *benevolence* that was not always *bene-ficence*.'—Rev. R. ROWE, *Friends and Acquaintances* (1871), vol. ii. p. 171.

'He must not be satisfied with indolent *benevolence*, nor fancy himself the friend of mankind, because in his heart he wishes well to the prosperity of the world.'—ADAM SMITH, *Theory of Moral Sentiments* (ed. 1869), pt. ii. s. iii. ch. iii. p. 97.

Yet in ch. ii. p. 89 the same great writer uses *bene-ficent* where *benevolent* is obviously meant, a blunder that would hardly have been committed had *well-doer* and *well-wisher* been the words employed:—

'Though the intentions of any person should be ever so proper and *bene-ficent* on the one hand, or ever so improper and *malevolent* on the other, yet, if they fail in producing their effects, his merit seems imperfect in the one case, and his demerit incomplete in the other.'

DEDUCT and DEDUCE are both derivatives of Lat. *deduco*, 'I lead down or away,' formed, one from its supine *deductum*, the other from its infinitive *deducere*. As is also the case with *convict* and *convince*, *conduct* and *conduce*, *evict* and *evince*, &c., their meanings have been

\* Cf. 'La bienfaisance est à la bienveillance ce que l'acte est au desir.'—*Encyclopædiana* (Paris, 1791), p. 185.

differentiated, that of *deduct* being 'to take away, subtract,\* that of *deduce* 'to infer.' This distinction of meaning is neglected in—

'I *deduct* [deduce] from these facts, that,' &c.—MISS BOUCHERETT, *Woman's Work and Woman's Culture* (1869), p. 31.

Before the subject of vocabulary is dismissed, a few words may be said on the use and abuse of French words, phrases, and idioms in English composition. As to their use we may cite the words of Mr. KINGTON OLIPHANT, staunchest of conservatives, who, after condemning the needless substitution of French for English terms, observes:—'At the same time, no man of sense can object to foreign words coming into English of late years, if they unmistakeably fill up a gap. Our hard-working fathers had no need of the word *ennui*; our wealth, ever waxing, has brought the state of mind; so France has given us the name for it. The importer, who first bestowed upon us the French *prestige*, is worthy of all honour, for the word supplied a real want' (*Sources of Standard English*, p. 338). So also Mr. HALL, in *Modern English*, p. 171, remarks that 'a new word ought to supply an antecedent blank; or else, on the score of exactness, perspicuity, brevity, or euphony, it ought to be an improvement on a word already existing'—a remark exemplified in his chapter upon 'Neoteristic Canons.' Concerning the abuse of French words and phrases, one may lay to heart this passage from HOTTEN's *Slang Dictionary* (ed. 1874), p. 45:—

'The slang of the fashionable world is mostly imported from France, and an unmeaning gibberish of Gallicisms† runs through English fashionable conversation, and fashionable novels, and accounts of fashionable parties in the fashionable newspapers. Yet, ludicrously enough, immediately [as soon as] the fashionable magnates of England seize on any French idiom, the French themselves not only universally abandon it to us, but positively repudiate it altogether from their idiomatic vocabulary. If you were to tell a well-bred Frenchman that such and such an aristocratic marriage was on the *tapis*, he would stare with astonishment, and look down on the carpet in the startled endeavour to find a marriage in so unusual a place. If you were to talk to him of the *beau monde*, he would imagine you meant the world which God made, not half a dozen streets and squares between Hyde Park Corner and Chelsea Bun House. The *thé dansant* would be completely inexplicable to him. If you were to point out to him the Dowager Lady Grimgriffin acting as *chaperon* to Lady Amanda Creamville, he would imagine you were referring to the *petit chaperon rouge*, to little Red Riding Hood. He might just understand what was meant by *vis-à-vis*, *entremets*, and some others of the flying horde of frivolous little slangisms hovering about fashionable cookery and fashionable furniture; but three-fourths of them would seem to him as barbarous French provincialisms, or, at best, but as antiquated and obsolete expressions picked out of the letters of Mademoiselle Scuderi or the tales of Crébillon "the younger." Servants, too, appropriate the scraps of French conversation

\* SPENSER's employment of *deducted* for 'derived' was always rare, and now is utterly obsolete:—

'For having yet, in his *deducted* spright,  
Some sparks remaining of that heavenly fyre.'

*Hymn of Love*, 106.

† Dr. Brewer points out, in his *Diet. of Phrase and Fable*, that *parlance* ('in common parlance') is a pseudo-Gallicism, the French having *parler*, *parlant*, *parlage*, &c., but not *parlance*.

which fall from their master's guests at the dinner table, and forthwith in the world of flunkeydom the word "know" is disused, and the lady's-maid, in doubt on a particular point, asks John whether or no he "saveys" it.

The moral of all which is that French words, phrases, and idioms should not be used where English would suffice; and that when used, they should be used correctly. It may be added that they should never be used unless there is a reasonable chance of their being intelligible to those who may hear or read them. Doubtless an English writer on Greek philosophy might reproduce his author's meaning more exactly by always employing the Greek philosophical terms than by translating them, but then his puzzled readers would ask perhaps: 'Why might not we go just as well to the originals? Why did not he write all his work in Greek?' Violations of these canons are illustrated in the following passages, which might be multiplied almost endlessly by careful students of three-volumed novels:—

'At last she turned the conversation to another subject, and poor Mrs. Bennet was brought on the carpet.'—FIELDING, *Amelia*, bk. vi. ch. ix. par. i.

'Mrs. Mechlin has reason.'—FOOTE, *The Commissary*, III. i. Also see *The Lame Lover*, III. i.

'Recall to her memory a *dépot* of strength and consolation under affliction, which, until we are hard pressed by the trials of life, we are too apt to forget.'—LAURA GAY, quoted in *Westminster Rev.*, October, 1856, No. 20, vol. x. p. 446.

'I have ventured on using this word ("I shall *résumer*") in spite of the plaintive remonstrances in a pretty little article in the last number of the *Quarterly Review*. I deprecate equally with the reviewer "the hodge podge of languages" now so much in vogue.'—DISRAELI, *Vivian Grey*, bk. i. ch. iv. *note*.

'A position which it appears—so small are even the greatest of us—he *ambitioned*.'—H. L. BULWER, *Historical Characters* (1868), vol. i. p. 241. [This usage occurs frequently in the *Sub-Alpine Kingdom* (1856) of Mr. BAYLE ST. JOHN, who also has *cupid*, 'covetous' (Fr. *cupide*), *veillettes*, &c.]

'Added to this, he was himself, in the truest sense, so far as he ever *ambitioned*, an artist of delicate and rare refinement.'—*The Illustrated Review*, 24th April, 1873, p. 424, on 'Chas. Alston Collins.'

'I suppose familiarity *disillusions* one.'—*A True Reformer* (1873), vol. ii. ch. xli. p. 224.

'They did not *exploit* that passion of patriotism.'—J. R. LOWELL, *My Study Windows* (1871), p. 89.

'Miss Cobbe writes of "having *constated* the peculiar doctrines of Christ" (*Studies New and Old*, p. 9). The learned lady means "ascertained," but her Gallic *constate*, if construed at all, is sure to be construed, by any but a French scholar, into "state with."—FITZEDWARD HALL, *Modern English* (Lond., 1873), p. 180.

'Her amiability, graceful figure, and *distingule* manners inspired in her youth more than one *grande passion*.'—Lady JACKSON, *Old Paris*, &c., vol. i. ch. x. p. 134.

'These are the mere *banalities* of criticism.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. ii. p. 54.

'Miss Violetta delighted in French words; "*recherché*" was a great favourite, but she would say "*reserché*," which was a little mysterious. We, however, were only learning French ourselves, so could not venture to be critical.'—Mrs. L. POTTER, *Lancashire Memories* (1879), p. 128.

PART II.

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ACCIDENCE.



## Part II.

### ACCIDENCE.

HITHERTO we have been considering the meanings of words, and certainly etymology is a question of primary importance. He who would play chess must first learn to distinguish one piece from another; and he who would write English must know that *horse* does not mean 'ass,' *woman* 'boy,' *deteriorate* 'detract,' *pamper* 'pander,' and so on. But etymology is not everything. It is conceivable that a foreigner might know the meaning of every word in Johnson's Dictionary, yet might not be able to frame an intelligible English sentence. He must also know how English words are to be got ready for use, and how they are to be combined; in other words, he must be familiar with the *accidence* and the syntax of the language. How unfamiliar these often are to Englishmen, even to English authors, will appear from the next two chapters, the first of which deals with the parts of speech (viewed in relation to the sentence) and with inflection, the second with points of syntax.

### ARTICLE.

Of the article much need not here be said, most of the examples in which it is wrongly omitted being reserved for after consideration. But their rule may be noticed that, when one noun is qualified by several adjectives which cannot be regarded as describing one and the same thing, the article should be repeated; a rule observed in the first of these examples, neglected in the other two:\*

'Philosophers rejected with equal fervour the established religious and the political creed.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. iii. p. 124. ['The' is rightly repeated before 'political,' but 'established' also ought perhaps to be repeated.]

'The creed of Zoroaster . . . supposes the co-existence of a *benevolent and malevolent principle*, which contend together without either being able decisively to prevail over his antagonist.'—SIR WALTER SCOTT, *Demonology*, p. 88. [Read 'and of a malevolent.']

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\* The second example is correct according to some grammarians who hold that, if the noun is in the plural, the article must precede the first adjective only. But their rule takes no account of the ambiguity of such sentences as: 'They drowned the black and white kittens.' Does this mean 'the kittens that were white with black spots,' or 'the kittens that were white and the kittens that were black.' 'The white and black kittens' in the one case, and 'the white and *the* black kittens' in the other, leave no room for ambiguity.



'The old and new opinions had their active partizans within the walls of the college.'—*The Public Schools* (1867), p. 13, ch. i. [Insert 'the' before 'new.']

In the next passage, as in similar cases, either the article should be repeated, to avoid the awkwardness of 'more . . . happier,' or else the order might be changed, 'a happier and more settled':—

'Something is said of the speculative doubts and difficulties through which he won his way to a more settled and happier frame of mind.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 367.

*No* is a shortened form of *none* (Angl.-Sax. *nān* = *ne ān*, 'not one'), and therefore the indefinite article, being identical with *ān*, 'one,' is pleonastic in—

'*No* stronger and stranger a figure than his is described in the modern history of England.'—JUSTIN MCCARTHY, *History of Our Own Times* (1879), vol. i. ch. ii. p. 31.

#### NOUN.

None but the grossly uneducated commit gross errors in the use of English nominal inflections, these being as familiar as they are few and simple; but foreign nouns, borrowed by English, yet retaining their original inflections, have often proved pitfalls to unwary writers. Among such nouns are the Latin *datum* (pl. *data*), *magus* (*magi*), *tumulus* (*tumuli*), *genus* (*genera*), *larva* (*larvæ*), *facetia* (*facetiae*), *ephemera* (*ephemeræ*), and *analysis* (*analyses*); the Greek *phenomenon* (*phenomena*), and *miasma* (*miasmata*); the Hebrew *cherub* (*cherubim*), and *seraph* (*seraphim*); the Italian *virtuoso* (*virtuosi*), and *bandit* (*banditti*); the French *beau* (*beaux*), *chef-d'œuvre* (*chefs-d'œuvre*), *aide de camp* (*aides de camp*), &c. Other foreign terms have become so thoroughly Anglicised as to adopt English plurals, and it is sometimes difficult to decide whether the English or the original foreign form is the more correct. None but a pedant would speak of 'the *chori* of an opera,' 'the *croci* in a garden,' or 'the *dogmata* of the church;' but it may be regarded as an open question whether *formulas* is not preferable to *formulae*, e.g., in—

'The cant phrases which have been used so often by panegyrists too lazy to define their terms have become almost as meaningless as the complimentary *formulae* of society.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. ii. p. 54.

Other Latin words, again, have both an English and a Latin plural, the meanings of which are different, e.g., *index* (pl. *indexes*, of books; but *indices*, in algebra), *genius* (*geniuses*, men; but *genii*, spirits). Of pseudo-Latin plurals one need not speak at length; it is enough to remark that men have been heard to talk of 'the throngs of *omnibi* that ply the London streets;' that Thackeray is said to have known an eminent female grammarian who spoke of witnesses 'taking their *affiesdavit*;' and that 'Ouida' has eclipsed, not merely others, but herself, by stating that 'the hands of the *Scipii* were nailed to the *rostræ*.' After that the following are tame:—

'He has not confined himself to English story, strikingly as its moving *phantasmagoria* come forth from his magic hand.'—Sir A. ALISON, *Essay on the Historical Romance*, quoted by Mr. Breen.

'Ainsworth, whose talents for description and the drawing of the horrible have led him to make his novels little more than pictorial *phantasmagoria*.'—*Ib.*, Breen.

'Of the other luminary I have named, I have not so much to say, in consequence of such *litera scripta* of his as *have* escaped my confusion and destruction of MSS. being marked "private."—JERDAN'S *Autobiography*, Breen.

'But what will fame be to an *ephemera* who no longer exists.'—BENJAMIN FRANKLIN, Breen.

'A *phenomena* common to an immense number of diseases.'—Dr. LAYCOCK, *Principles and Methods of Medical Observation and Research* (1856), lect. vii. p. 216.

'We have conceived a prejudice, possibly an unreasonable prejudice, but still strong, against a writer who talks of a *dicta*.'—*Spectator*, 14th August, 1869, p. 966, notice of E. W. Cole's *Real Place in History of Jesus and Paul*.

'The writer is, we guess, an American—at least he talks of a fascinating *facetia*.'—*Sat. Rev.*, 2nd December, 1865, p. 712.

'These two fine paintings have by some connoisseurs been considered the *chef d'œuvres* of the series.'—Lady JACKSON, *Old Paris*, &c. (1878), vol. i. ch. vii. p. 90.

## ADJECTIVE.

With adjectives errors are oftenest committed in the degrees of comparison. An object can be compared only with an object, or a class of objects, other than itself; or, if with itself, then with itself at some different stage of its existence. Thus we may compare the population of the England of to-day with that of France or of Elizabethan England, but to compare the census of 1871 with the census of 1871 were like asking the price of a penny bun. When, therefore, a comparison is instituted (by means of a comparative followed by *than*), the thing compared must be always excluded from the class of things with which it is compared, *other\** or some such word being indispensable in—

'The letters published after C. Lamb's death and that of his sister, by Mr. Talfourd, make up a volume of more interest to me than any [*other*] book of human composition.'—*Memoir of C. R. Leslie* (1860), vol. i. ch. ii. p. 54.

'This work was, however, destined to cause Lady Morgan more trouble and annoyance than she met with in the whole of her literary life put together.'—*Lady M.'s Memoirs* (1862), vol. ii. p. 304. [Read 'in all the rest of her literary life put together.']

'Mazzini may be said to have done more for the unity of Italy *than any living man*' [*ergo*, than himself, as he still lived in 1865].—*Spectator*, April 1, 1865, p. 348. [Read 'any other living man.']

'Probably Lord Halifax is better versed in the real history of the period . . . than any living man or ("Bear" Ellis excepted) than any man who ever lived.'—*Political Portraits* (1873), p. 259, 'Lord Halifax.' [Read 'than any other living man.']

An exactly similar blunder occurs in the two next passages, 'just as

\* That birds are not bipeds is implied by the omission of *other* in—

'The moulting season is a very delicate and interesting period *both for birds and bipeds*.'—R. H. BARHAM, *Life*, &c. (1870), vol. ii. p. 34. [Read 'for both birds and other bipeds.']

serious . . . as' being equal to 'no less serious . . . than,' and 'so grand' to 'grander':—

"Your Englishman is just as serious in his sports *as* in *any* act of his life." "Much *more* so," observed Mr. P.'—*Charles Delmer*, vol. i. p. 237. [Read 'any other act.']

'However, the beauty of the temples far outweighed the scale of our griefs, for nothing that remains in any part of the world *are* so grand and so perfect.'—C. J. MATHEWS, *Autobiography* (1879), vol. i. ch. v. p. 128. [Insert 'other' before 'part,' and for 'are' read 'is.']

The case is opposite with superlatives, which state the results of comparison; as they must always be *included* in the class of things with which the comparison was made. Thus, 'St. Paul's is *greater than all the other* London churches,' but 'St. Paul's is *the greatest of all the* London churches.' To a confusion between comparative and superlative the mistakes of all the following passages are due. They may be corrected either by deleting 'other,' 'before,' and such like excluding terms, or by changing the superlative to a comparative.

'The climate of Pau is perhaps the *most* genial, and the best suited to invalids of any *other* spot in France.'—Hon. J. E. MURRAY, *Summer in Pyrenees*, vol. i. p. 131.

'Being without a guide, we took a wrong path, used only by the shepherds, and certainly the steepest I ever climbed *before*.'—R. FERGUSON, *Swiss Men and Swiss Mountains* (1853), ch. xx. p. 137. [He ought to have said either 'the steepest I ever climbed,' or 'steeper than any that I had ever climbed.']

'The very class who, of *all other* citizens, were least to be trusted.'—JOS. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 57.

'Who [whom] they pronounce to be of *all others* the least fallible in their judgment.'—*Id.*, *ib.*, p. 71.\*

'It was the most amiable, although the least dignified, of all the party squabbles by which it had been preceded.'—*Id.*, *ib.*, p. 274.

'Notwithstanding all their abstract rights and powers, the Gy-ei are the most amiable, conciliatory, and submissive wives I have ever seen, even in the happiest households *above ground*.'—*The Coming Race* (1871), ch. x. p. 79. [N.B.—The Gy-ei lived *under ground*.]

'It was said to me by one well able to form an opinion, that he [Lord Lyndhurst], of all the other members of Sir Robert Peel's Government, was the only one who ventured to differ with that great Minister on important questions.'—J. F. CLARKE, *Autobiographical Recollections of the Medical Profession* (1874), p. 467. [Dele 'other.']

'Mr. Stanley was the only one of his predecessors (!) who slaughtered the natives of the region he passed through.'—*The [London] Examiner*, 16th February, 1878, p. 204.

'In Florence, Mathews now stayed for some months enjoying perhaps the happiest time he had ever yet spent.'—*Life of C. F. M.* (1879), vol. ii. ch. i. p. 3.

\* This blunder of coupling a superlative with 'of all others,' making thereby a thing something else than itself, was a favourite mannerism of Sir Archibald Alison's. His *History of Europe* alone furnishes twenty-three examples, which are quoted by Mr. Breen in his *Modern English Literature*, pp. 134-56. On pp. 106-7 six more examples are cited from Southey, Roscoe, Sir Walter Scott, and Gilfillan.

When two things only are compared, it is usual, and therefore proper, to employ the comparative preceded by the definite article, *e.g.*, 'He is *the taller* (not *tallest*) of the two.' Superfluous as this dual form may be, neglect of it is contrary to established usage:—

'Cowper was as indisputably the most virtuous man, as Rousseau the greatest intellectual power.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), vol. iii. p. 98. [Read 'more' for 'most,' and 'greater' for 'greatest.' Repeat 'was' after 'Rousseau.']

## PRONOUN.

A pronoun, as its name implies, is used to supply the place of a noun; and just as a viceroy is not needed where the king is present in person, so the employment of both pronoun and noun in the same part of a sentence is a pleonasm,\* allowable only in the rare cases where it imparts additional emphasis. Thus one may justify 'The prophets, do *they* live for ever?' (ZECHARIAH i. 5), but in the following passages the pronouns add nothing but obscurity:—

'We now quitted the inn, and went to our lodgings, where my husband having placed me in safety, as he said, *he* went about the business of the legacy, with good assurance of success.'—FIELDING, *Amelia*, bk. vii. ch. v. par. 17. [Insert a comma after 'husband,' and delete 'he.']

'The Laird's death, though it no doubt delayed, yet *it* was not an event calculated to subtract,' &c.—GALT, *Sir Andrew Wylie*, p. 303.

'These orders [,] being illegal, *they* are generally communicated verbally' [orally].—*Westminster Review*, October, 1858, p. 315. [Omit 'they.']

'Civil war can never, in fact, be other than a saddening spectacle; and when we recollect that in the struggle here described, it was Englishmen, our forefathers, who fought and bled *in it*; and that England's green fields were the scene, we shall have many additional motives for regarding the picture with deep interest.'—ST. JOHN, Preliminary Remarks to Milton's *Eikonoklastes*. [Omit 'in it.']

'She had to wait for an hour in Lady Cumnor's morning-room, . . . till suddenly, Lady Harriet coming in, *she* exclaimed, "Why Clare! you dear woman! are you here all alone?"'—MRS. GASKELL, *Wives and Daughters* (1867), ch. xxv. [Omit 'she,' and insert a comma after 'Harriet.']

'*These* I removed from the last edition, and embodied *them* . . . in a small volume.'—SIR H. HOLLAND, *Recollections of Past Life* (1872), ch. xiii. p. 326. [Omit 'them' after, or insert 'I' before, 'embodied.']

'Louis Philippe having adopted this tone of devoted friendship towards the English Court, he must have found himself in a dilemma, when it was necessary to send to the Queen the news, that, . . . in fact, he had broken the promise he had personally given her.'—*Memoirs of Baron Stockmar* (1872), vol. ii. ch. xxi. p. 178. [By putting a comma after

\* A similar mistake is that of inserting a second subject in the shape of a noun, as in—  
'Upon their reduction, Bato, their leader, being summoned before the tribunal of Tiberius, and being *demanded* how he could offer to revolt against the power of Rome, *the bold barbarian* replied,' &c.—GOLDSMITH'S *Rome*, ch. xxiv. p. 257. [Here 'boldly' must be read for 'the bold barbarian,' or, if these words are to be retained, the first 'being' must be changed to 'was.' 'Demanded' also should be 'asked,' since one cannot say 'to demand a person.']

'Louis Philippe,' and omitting the word 'he,' instead of an absolute clause at the opening of the sentence, we should have L. P. as nominative to 'must have found,' and followed by an appositive clause.]

'The Bishop of Natal having come to England on a mission of humanity, he was naturally asked to preach in one of the pulpits of the Church which had consecrated him, and sent him forth as a missionary bishop.—*The Liberator*, January, 1875, p. 1. [By omitting 'he' before 'was,' and by putting a comma after 'Natal,' instead of the *absolute* clause ending with 'humanity,' 'The Bishop' will become nominative to 'was,' and 'having come,' &c., will be an *appositive* clause to the subject,]

Equally pleonastic is the employment of two pronouns, one relative and one demonstrative, in the same clause"—two viceroys, as it were, in the same territory, *e.g.* :—

'I bemoan Lord Carlisle, *for whom*, although I have never seen him, and he may never have heard of me, I have a sort of personal liking *for him*.'—MISS MITFORD, *Letters and Life* (2nd series, 1872), vol. ii. p. 160. [Omit 'for him.']

'And the reason seems to be given by some words of our Bible, *which* though they may not be the exact rendering of the original in that place, yet in themselves *they* explain the connexion of culture with conduct very well.'—M. ARNOLD, *Literature and Dogma* (1873), Conclusion, p. 382. [Dele 'they,' as superfluous, 'which' being nominative to 'explain.']

'Books *that* we can, at a glance, carry off all that is *in them*, are worse than useless for discipline.'—JOHN CAMERON, *Phases of Thought* (1870), p. 159. [This sentence must have been penned in an anarchical phase of thought, 'that' recognising no form of government, and 'in them' usurping a place to which it has no claim. Read 'whose entire contents we can carry off at a glance.']

In conversation the pronoun *I* is limited for the time being to a single person, the speaker; *you* has a wider yet still a restricted meaning;† but *he*, *she*, *they*, *his*, *her*, *their*, *who*, and *whose* may refer to ten million different human beings, as *it* and *which* may to anything that heart of man

\* The opposite of this blunder occurs in—

'In a previous part of this volume we have endeavoured to describe the helplessness of the working man, *whose* lot being cast in a large city, *desires* to find in it a dwelling suitable to good habits of cleanliness, separation, and ventilation, and yet can find none.'—BURTON'S *Political Economy*, ch. xvii. p. 304. [Here 'desires,' so far from having two subjects, has none at all, since 'whose lot . . . city' is an absolute clause. Read: 'who, his lot being,' &c., or better, 'who, living in a large city, desires,' &c.]

'They are hallowed by recollections of the great writer on the Sublime and Beautiful; of that man of *whom* Fox could well avow that he had learnt more *from* than from all other men and authors; and whose dereliction of early principles, however much we may regret [it], cannot weaken our admiration for his commanding genius nor the pride which we feel in calling him countryman.'—Hon. J. E. MURRAY, *Summer in Pyrenees*, vol. i. p. 84. [Read 'more from *him*!']

† Mr. Norris, the Assyrian scholar, once told me of an Eastern language in which there are two words for 'we,' according as it means 'you and I,' or 'he and I,' &c. The need for this distinction is jocularly illustrated by a story from *Punch*, 26th October, 1878—

'A COMPREHENSIVE PRONOUN.—*Hairdresser* (*affably*): "It's 'ard upon hus, sir, to be in town at this time of the year."—*The Colonel*: "Ah, I suppose you would like to take your family down to the sea-side."—*Hairdresser*: "I have no family, sir; I meant it was 'ard upon me and you."

can conceive. Unless their antecedents are known to us, these demonstrative, possessive, and relative pronouns convey no meaning; the greatest care must, therefore, be taken that such antecedents should be distinctly known.\* Instances of ambiguity in the use of the demonstrative and possessive pronouns are:—

‘Mr. A. presents *his* compliments to Mr. B. *I* have got a hat which is not *his*; if *he* have got a hat which is not *yours*, no doubt *they* are the missing one.’

‘In Spain *freedom* of thought, or, at least, the *free* expression of *it*, has been so closely fettered, that science in its strictest sense has made little progress in that unhappy country.’—W. H. PRESCOTT, *Essays*, p. 449, review of Ticknor’s *Hist. of Spanish Lit.* [‘It’ seems to refer to ‘freedom of thought’; ‘thought’ should have been repeated. Better, however, delete ‘freedom of’ and ‘free,’ since it is the captive, not his freedom, that is fettered.]

‘No one as yet had exhibited the structure of the *human kidneys*, Vesalius having only examined *them* in dogs.’—HALLAM, *Literature of Europe*. [Read ‘kidneys’ for ‘them,’ the seeming antecedent to which is ‘human kidneys.’]

‘His treatment of Edwin James, who had so shamefully abused the questionable privilege of *his* profession to question *his* integrity as an opposing witness, was not only forgiven, but even justified by *his* generous victim.’—*Memoirs of Viscount Combermere* (1866). [‘His treatment by Edwin James’ is clearly meant, but even with this correction the reference of the possessives is extremely obscure, the first referring to Viscount Combermere, the second to E. J., the third to the Viscount, the fourth to E. J. again.]

‘Her own story was that *she* had a quarrel with the deceased, first about *her* wages, and secondly about the soup, and that *she* seized the deceased by the throat, and *she* fell, and when *she* got up *she* was looking for something to strike her with, and upon this *she* struck the deceased a blow on the throat, and *she* fell, and died almost instantaneously.’—*Echo*, 14th June, 1872, report of Mr. Powell’s speech in defence of M. Dixblanc.

‘The story itself shows that man may be worked up to as high a pitch of belief, and as great a degree of constancy and endurance, by stories related about miracles as by *those* of which they have ocular demonstration.’—AN OLD GRADUATE, *Remarks on Puley’s Evidences* (1873), p. 24. [‘Those’ seems to refer to ‘stories’ not ‘miracles;’ ‘miracles’ should be repeated.]

‘There is no popular Life of Bossuet to be found in France—Cardinal

\* The rule that ‘pronouns should not be used where they might give rise to ambiguity,’ implicitly enjoins their use where ambiguity is not possible. The following criticism on Macaulay is just, and the subjoined example brings its meaning out:—

‘He has a perfect hatred of pronouns, and for fear of a possible entanglement between “him’s” and “her’s” and “it’s” he will repeat not merely a substantive, but a whole group of substantives. Sometimes, to make his sense unmistakable, he will repeat a whole formula with only a change in the copula.’—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. vii. p. 309, ‘Macaulay.’

‘During our stay in the town one young man had his cheek cut open; another his under lip nearly taken off; a third his scalp cut in two; and a fourth the *tip of his nose* so thoroughly excised that *the end of his nasal organ* lay upon the ground.’—HENRY MAYHEW, *German Life, &c.* (1864), vol. ii. p. 67. [The simple word ‘it’ would be much better.]

de Bausset's is the only *one*, and that is bulky and dry.'—*Bossuet and his Contemporaries* (1874), p. vi. pref. [The writer means 'the only Life,' not 'the only popular Life.']

'A statute inflicting death, may be, and ought to be, repealed, if *it* be in any degree expedient, without its being highly so.'—Sir S. ROMILLY, *Diary*, 1812, in *Life* (3rd. ed., 1842), vol. ii. p. 243. ['It' seems to refer to statute. Read 'if such repeal be,' &c., and delete 'its.']

'His servant being ill, *he* had consented to allow *his* brother, a timid youth from the country, to take *his* place for a short time, and for that short time *he* was a constant source of annoyance.'—*Life of C. J. Mathews* (1879), vol. i. ch. ii. p. 56.

'My resolution is to spare no expense on education; *it* is a bad calculation, because *it* is the only advantage over which circumstances have no power.'—Mad. BONAPARTE, *Life and Letters* (1879), ch. iv. p. 77. ['Education' or 'the sparing of no expense' is the seeming antecedent of the first 'it.' Read, 'Economy in this respect is a bad calculation, because education is the only,' &c.]

The 'sin of *whichcraft*' is committed in:—

'It is probable that he [Mazzini] would have greatly increased his reputation by gracefully and promptly yielding to a request *which* would have elicited from all parties a well-merited admiration for his patriotism, and gained for him the lasting gratitude of the government of the Dictator.' Col. CHAMBERS, *Garibaldi*, &c. (1864), p. 108. ['Which' refers not to 'request,' as it seems to do, but to 'yielding.' Read 'His so doing,' &c.]

'Many a half-hour business men wasted with Mrs Stern, trying to fish out the exact state of the chemist's concerns, *which* they thought afterwards might have been spent with about as much profit on the top of the Monument.'—*Too Much Alone* (1863), ch. xii. p. 112. ['Which' is too far removed from its antecedent, 'half-hour.']

'A true history of that experiment, in which so many lights of American literature lit their torches, is a pressing want, *which* it may be hoped that the author of that experiment will some day *write*.'—HEPWORTH DIXON, *Spiritual Wives* (1868), vol. ii. ch. xxv. p. 225. [The author probably intended 'history' to stand for the antecedent of 'which,' but the sentence at present runs, 'to write a want.' Read 'supply' for 'write.']

'There are organisations so delicate that ruder minds cannot understand or appreciate them, and to *whom* therefore there is little use in applying for sympathy and comfort.'—BAILLIE COCHRANE, M.P., *Historic Pictures*, quoted in *Saturday Review*, 27th May, 1865, p. 645. [A very faulty sentence. From the sense 'whom' must refer to 'ruder minds,' and this reference would be somewhat clearer if we read, 'and to *such* there is little use in *their* applying,' &c. But the whole passage requires re-writing.]

'Mr. Disraeli delivered a rambling and disjointed string of jocosities and abstractions, by no means equal to his last Irish speech, *which* rather wearied the House.'—*Spectator*, 4th April, 1868, p. 393. [The ambiguous reference of 'which' might be avoided by reading, 'which by no means equalled his last Irish speech, and rather,' &c.]

'The editor of an Irish Protestant paper, in notifying the happy conversion of a Roman Catholic parish priest to the established religion, informed his readers that the Rev. Patrick O'Something-or-other had re-

nounced the errors of the Church of Rome for those of the Church of England. Mr. Colquhoun has done his best to cap this, and has succeeded in exhibiting a very promising Highland bull, not much smaller than the genuine Irish breed. "I am bound," he says, doubtless with much pain, "at once to express my own opinion that the Church Union has been entirely engaged in promoting the errors and perversions of our Reformed Church, which the Church Association was instituted to resist."—*The Church Times*, 11th June, 1869, p. 226. [The satire turns on the apparent reference of the 'which' to Church, and not to 'errors and perversions.']

'In a highly appreciative, but at the same time discriminative, criticism, he first developed the argument against the too vigorous application of Lyell's doctrine of uniformity, *which* at a later period was revived and insisted upon by Prof. Huxley.'—J. W. JUDD, in *The Academy*, 29th January, 1876, p. 103. [Is it 'the doctrine of uniformity,' or 'the argument against it,' that was revived by Prof. Huxley? Proximity suggests the former, the sense requires the latter. Read, 'an argument which at a later,' &c.]

'This done, the combining of the results into a theory would require as little genius as the taking of a fortress required military skill *of* which all the commanding positions were already in the hands of the besiegers.'—Dr. B. SANDERSON, Address to British Medical Association, *Times*, 9th August, 1873. [The relative 'which' is too far removed from its antecedent 'fortress;' and the preposition 'of' is distinctly wrong, as one does not speak of 'the commanding position of a castle.' Read, 'when all the positions commanding that fortress were already,' &c.]

The next examples may stand by themselves, their ambiguity arising in every case solely from a faulty collocation, which might have been easily avoided:—

'He was forced to keep more measures with Augustus because of the love *which* the people and those officers and soldiers bore him, *that had served under his father*.'—VERTOT'S *Rom. Repub.*, vol. ii. p. 353. [The italicised words should follow 'soldiers.' Better, however, 'because of the love borne to him by the people and by,' &c.]

'He has to guard against possible fraud by ponderous machinery, the protection against *which* is most expensive.'—JAS. BEAL, *Free Trade in London* (1855), p. 126. [Read, 'guard by ponderous machinery against,' &c.]

'She published a separate volume of poems, and contributed many beautiful short *pieces* of poetry to Chambers' Journal and other leading *periodicals*, *which* are marked by great vigour and originality.'—*Traits of Character* (1860), vol. ii. p. 69. ['To Chambers' . . . periodicals' should follow 'contributed,']

'She was a good deal hurt, and her hand so severely injured that unless she has the forefinger amputated, she will entirely lose the use of *it*.'—*Times*, 5th April, 1865, p. 11. [Of course, if the forefinger be amputated she will retain the use of it. Read, 'injured, that she will lose the use of it, unless,' &c.]

'Under this impression the old lady, at daybreak, dispatched a messenger to inform his father of the favourable change, *who*, in the interval, had passed a night in a state, not more calm and far less enviable than that of his distracted son.'—GALT, *Entail*, vol. ii. p. 40. [Read, 'to announce the change to his father, who,' &c.]



'He only has a free heart whom no prejudice of rank, or station, or country, or religion, or anything else, prevents from feeling all the emotions of admiration, or gratitude, or affection, or confidence, towards any without that pale, who have the corresponding qualities, which would have been rendered to those within its innermost inclosure.'—W. J. FOX, *Christ and Christianity*, Works, vol. ii. p. 181. [The clause from 'towards' to 'qualities' should come after 'feeling.' The antecedent to 'which' in the fourth line is not 'qualities' but 'emotions.']

'It loves to break the chains from others' limbs, by *which* it disdains to have its own enfettered.'—*Ib.*, vol. iii. p. 80. [Transfer 'from others' limbs' to end of sentence.]

'A Howard may look upon scenes with a stoical composure, nay, with a seeming hard-heartedness, *which* at first dissolved him in tears.'—HENRY ROGERS, *Essays from Good Words* (1867), p. 212. ['With a stoical . . . hard-heartedness' should follow 'look.']

'There are of course objections to the purchase and working of railways and canals by the State with *which* we are sufficiently familiar in England,' *Saturday Review*, 21st May, 1870, p. 684. ['To the purchase . . . State' should stand first in the sentence.]

'Very tenderly does Arethusa appeal to her son not to deprive her of his protection, companionship, and help, *who* had devoted her life to him *by retiring into a monastery*.'—*The Academy*, 15th May, 1872, vol. iii. No. 48, p. 196. [The last five words should follow 'not;' and 'her' should be placed after 'help,' and immediately before 'who.']

'He was arrested in bed, and attempted to commit suicide by firing a pistol at his head, which he had concealed amongst the bed-clothes.'—*Scotsman*, 31st May, 1873. [Was it his *head*, as the construction implies, or the *pistol*, that he had concealed amongst the bed-clothes? Read, 'by firing at his head a pistol.']

A frequent cause of confusion, or, at least, of awkwardness, is the employment in the same sentence of two or more relatives with different antecedents, *e.g.*:—

'Geddes is now one of the bright points of the world *which* lies in darkness, to *which* my spirit will often turn for light.'—N. MACLEOD to Jn. Mackintosh, 1844, *Life of N. M.* (1876), vol. i. ch. ix. p. 218. [By reading 'of this dark world' the ambiguity is lessened, if not removed.]

'We are happy to see that this inimitable artist remains another week at the Boston theatre, *where* he has delighted all *who* have escaped the pecuniary pressure *which* has reduced so many from affluence to a condition *which* requires strict economy, and prevents that enjoyment of amusements *which* is characteristic of our citizens.'—Boston Paper, U.S., 1857, quoted in *Life of Ch. J. Mathews* (1879), vol. ii. p. 290, App. A.

'The Earl of Falmouth and Mr. Coventry were rivals *who* should have most interest in the duke, *who* loved the earl best, but thought the other the wiser man, *who* supported Pen (*who* disoblged all the courtiers), even against the earl, *who* contemned Pen.'—*Lord Clarendon's Life*. 'Here,' says the reviewer, 'are five "whos" in one sentence, and each refers to a different antecedent, namely—1, Falmouth and Coventry; 2, the Duke of York; 3, Coventry; 4, Pen; 5, Falmouth.'—*Sat. Rev.*, 6th January, 1866, p. 24.

'It was during this visit of three years that Williams gave to the press

those works in *which* he has clearly expounded the noble principle for *which* he suffered, and *which* is the most *endurable* memorial of his name.—TH. PURNELL, *Literature and its Professors* (1867), p. 185, 'Roger Williams.' ['Endurable' should be 'enduring,' 'which is' should be 'which are;,' of three 'whiches,' the third refers to the correlative, not of the second, but of the first.]

'Nor did they for a long time after that blessed union had been effected, *which* put an end to the state of hatred and hostility *which* existed between the two countries, and *which* has contributed so essentially to the happiness and prosperity of both, betake themselves to settled and industrious habits.'—MRS. BUTLER, *Memoir of John Grey* (1869), ch. ii. p. 40. [Here the first and third relatives refer to 'union;,' but the second refers to 'state of hatred,' &c. 'Essentially,' too, does not mean 'greatly.']

'We are engaged in the inauguration of a new system *which* will raise almost universal controversy on that point, *which* will continue more or less until some sound basis of adjustment be arrived at.'—*Westminster Review*, January, 1873, p. 146.

'It is hard to discover proof that the *claim* to inspiration *which* is made for them, and *which* they would, perhaps, not *claim* for themselves, is one that cannot be denied.'—ED. CLODD, *The Childhood of Religions* (1875), quoted in *Athenaeum*, June 5th, 1875, which adds: 'Will any child take the trouble to pick an affirmative out of these negatives.' Moreover, the first 'which' refers to 'claim,' the second to inspiration, unless 'not *claim* for themselves' is a slip for 'not *make* for themselves.'

The last clause in the last quotation suggests the question: Is there, or should there be, a distinction between the relatives *who* or *which* and *that*. Assuredly there is in modern English, *who* or *which* connecting two co-ordinate sentences, and *that* being 'the proper restrictive, explicative, limiting, or defining relative, the relative of the adjective sentence.' Thus 'Margaret Finch, *who* died in 1740, was 109 years old,' may be broken up into two co-ordinate clauses (two clauses, that is of equal value), viz., 'Margaret Finch died in 1740, *and* was 109 years old.' But 'Blessings on the man *that* invented sleep' can no more be resolved into two sentences than can 'Blessed be the inventor of sleep.' It may be urged that punctuation plays an important part here, and that any attempt to differentiate *who* and *that* must be arbitrary, and often unsupported by older usage. Both objections are in a measure true. The continuation of the sense, denoted by the omission of a comma, might lead many to pass unnoticed, 'Blessings on the man *who* invented sleep;,' and, while *who* in Anglo-Saxon was an interrogative and *which* an adjective, *that* was originally only the *neuter* singular relative.\* Moreover, 'in the 16th century *which* often supplied the place of *that*; in the 17th century *who* replaced it; and about Addison's time *that* had again come into fashion, almost driving *which* and *who* out of use' (MORRIS, *Outlines of English Accidence*, p. 132). This may show that the rule for the distinction between *who* and *that* is applicable only to modern English,† but it no

\* In the Northumbrian Psalter, a translation compiled about 1230, we find 'Superbia eorum qui te oderunt' rendered by 'pride of þas þat þe hates.'

† Prof. Bain seems to push the distinction between *who* and *that* too far when he blames Shakespeare for confounding them. His treatment, however, of the relatives is the fullest and best that has yet appeared. (Cf. his *Engl. Grammar*, pp. 23, 24, 188-193; and *Companion to the Higher Engl. Grammar*, pp. 63-84.)

more proves it to be a useless rule than does the tracing of *fresh*, *brisk*, and *frisky* to a common source prove that these words are now synonymous. And how convenient that distinction is appears from the two following examples:—

‘There were very few passengers, *who* escaped without serious injury.’—*Times*, 8th January, 1867. [This might be resolved into ‘and all escaped,’ &c. *That* would exactly reverse the meaning: ‘Almost all the passengers were seriously injured.’]

‘The club originally established by the English, and still distinguished by their name, is principally composed of the Russian aristocracy and the most influential people; and admission is difficult, in consequence of the vast number of candidates, *who* are elected by ballot on the occurrence of vacancies.’—THOMPSON’S *Life in Russia*, p. 97. [Here ‘*who*’ rightly connects the two co-ordinate statements of the number of the candidates and the method of election. Substitute *that*, and the meaning would be that a vast number were actually elected.]

Apply, then, this distinction to the following passages, in the first six of which the authors have themselves observed it:—

‘It is the belief in these, and a thousand other deceits I could mention, *which* teach man that he is not master of his own mind, but the ordained victim or the chance sport of circumstances, *that* makes millions pass through life, unimpressive as shadows; and has gained for this existence the stigma of a variety *which* it does not deserve.’—DISRAELI’S *Vivian Grey*, quoted by JACOX in *Shakspeare Diversions* (1875), p. 149.

‘It was the necessity *which* made me a quarrier, *that* taught me to be a geologist.’—HUGH MILLER, quoted by S. SMILES in *Self-Help* (1859), ch. iv. p. 80.

‘It was the organising policy of the great Emperor Henry III. *that* first suggested any definite shape to the vague desires of the reforming party *which* centred round the monastery of Clugny.’—*The Academy*, 17th October, 1874, p. 425.

‘It is not the poets and philosophers among our theologians, . . . it is not those, *who* feel the life of religion, but the mechanics *who* cling to its scaffolding, *that* are most anxious to tie the world down to the untenable conceptions of an uncultivated past.’—Prof. TYNDALL, *Fortnightly Review*, November, 1875, p. 581.

‘There is scarcely a publication *which* issues from the press *that* does not bring forward some new evidence for its necessity.’—G. J. HOLYOAKE, *Hist. of Co-operation* (1875), vol. i. p. 136.

‘When it is the head of the family, *who* is usually the bread-winner, *that* is laid prostrate.’—*Ninety-first Annual Report of the Destitute Sick Society*, December, 1876, p. 4.

‘Where is there one *who* has died so young, *whose* fame has survived so long?’—JOHN DIX, *The Life of Chatterton* (1837), p. 297. [The construction here is difficult to amend, ‘*that*’ having no possessive case. In any other case ‘*that*’ would have been preferable to ‘*who*.’]

‘Now, is there any one *who* has ever been worthy of the name of lawyer, *who* will deny that this book which I have quoted is a book of unquestionable authority with all lawyers and all judges.’—COBBETT, *Legacy to Labourers* (new ed., 1872), let. vi. p. 88. [Read ‘*that*’ for second ‘*who*.’]

‘It is this exclusively national spirit, and the undisguised contempt for all other people, *that* the English are so accustomed to express in their

manner and conduct, *which* have made us so generally unpopular on the Continent.'—H. MATTHEWS, *Diary of an Invalid* (3rd ed., 1822), vol. i. ch. vi. p. 198. [Transpose 'that' and 'which.']

'If the principle recommended by the committee were consistently followed, there is no commodity whatever which we can raise at home *which* [that] we should ever import from abroad.'—RICARDO, *Works* (McCulloch's ed., 1846), p. 482.

'They were not private grievances, but public follies and public injuries, *which* moved him to these impatient outbreaks.'—J. N. MORLEY, *Ed. Burke* (1867), p. 58. [Read 'that;' but it would be better to say 'It was,' instead of 'they were,' as J. M. himself says, *ib.*, p. 67: '*It is* the composition and fusion of main forces *which* [that] arrest the eye of the historian.']

'It was Mr. Benson, *who* had preached and afterwards published some able sermons on the controversy in the Temple Church, *who* gave the authors and favourers of the Tracts the perfectly inoffensive name of Tractarians.'—Sir J. T. COLERIDGE, *Memoirs of Jm. Keble* (2nd ed., 1869), vol. i. ch. xii. p. 274. [Read 'that' for second 'who,' and let 'in . . . Church' follow 'preached.']

'These are circumstances, *which* as motives to conduct may properly have their weight, *which* yet do not come into the category of strict proof.'—*Ib.*, vol. ii. ch. xiii. p. 310. ['That' would be better than the second 'which.']

'There is probably no one of this generation *who* bestows any thought upon the problems of history and politics, *who* will not acknowledge his indebtedness to Mr. Carlyle.'—*Times*, 18th November, 1870. [The second 'who' should be 'that.']

'I am afraid that in my letter of this morning I stated that the Colonel of the Schutzen Regiment was killed. If I did, it was a mistake. I am happy to hear it was his horse, and not himself *who* fell in the combat.'—*Ib.*, 8th December, 1870, Correspondent from Saxon Head Quarters. [*That* is here doubly necessary, as one cannot say 'the horse *who*' or 'the man *which*.']

'The statue of Byron, by Thorwaldsen, in the library of Trinity College, Cambridge, is the only work of art *which* [that] commemorates him in the country *which* derives lustre from his European fame.'—*Ib.*, 26th May, 1875, p. 5.

'It is not that sense of awe and gratitude *which*, as far as we can see, really fills the king, *which* blinds men to the dangers of success, but rather the absence of any such sense of awe and gratitude.'—*Spectator*, 29th October, 1870, p. 1277. [The second 'which' should be 'that.']

'A reverent admission that it is God, and not General von Moltke, or the fidelity of the Hohenzollerns to their duty, *who* [that] has struck France with palsy and broken to pieces the formidable power which sixty years ago set Europe at defiance.'—*Ib.*

'It is not every man whose heart is in the right place, and whose head strives to master a comprehensive profession, *who* [that] is able to compose a good military treatise.'—*Ib.*, 12th July, 1873, p. 898.

'And it is the very fact that there is so infinitesimal a religious public in Prussia *which* has no State-support, *which* makes the new State conditions of that support so truly formidable.'—*Ib.*, 17th October, 1874, p. 1291. [A clumsy sentence. The second 'which' should be 'that.']

'The personal caprices of the Tudors were almost always dangerous

and evil ; it was only the power *that* lay in them of subordinating the personal to the national feeling on matters *which* most deeply affected the nation, *which* made them great sovereigns.'—*Ib.*, 26th June, 1875, p. 820, Tennyson's 'Queen Mary.' [Transpose 'that' and the second 'which.' The first 'which' should be omitted, and 'affecting' substituted for 'affected.']

'It is not Lord Hartington, but the Liberal party *who* elected him to the lead, *who* are responsible for the disappointment which his speeches sometimes cause us.'—*Ib.*, 20th November, 1875, p. 1446. [Read 'that' for the second 'who.']

'It is the fences by which local bodies have been surrounded, the limitations which have been imposed upon them, *which* [that] have turned them into narrow, exclusive, and therefore more or less corrupt rings.'—*Ib.*, 16th August, 1879, p. 1037.

'There is scarcely one of the agitators *who* profess to speak the sentiments of working-men, *who* has ever rallied more than a few hundreds of the roughs of London round him.'—*Weekly Scotsman*, 14th January, 1871. [The second 'who' should be 'that;' but it would be better to begin the sentence thus: 'Of the agitators *who*,' &c., 'there is scarcely one *that*.']

'It is not the citizen soldier *who* fights at Marathon and Plataea, or defends the rising Republics of Rome and North America, *who* ever becomes fatal to liberty in his native land : it is the victorious mercenary, to *whom* a nation has entrusted its defence.'—*Fortnightly Review*, 1st Oct., 1871, p. 405, 'The Prospects of Liberalism in Germany,' by Karl Hillebrand. [The second 'who' should be 'that.']

'It is quite clear that it is not the last weight raised *which* regulates the weight of the letter ; but the weight of the letter *which* regulates, *which* is the last weight *which* will be raised.'—H. D. MACLEOD, *Principles of Economics* (2nd ed., 1872), vol. i. ch. x. p. 676. [Of these four 'whiches' all but the third should be 'that.']

'There is not a minister in the Church *who* has ever asked me to preach for him *who* [that] has ever got a refusal if I was disengaged. —Rev. JAS. MACKIE, *Edin. Courant*, 4th November, 1873, p. 8.

'There is another objection *which* has been brought against interference with the denominational system *which* [that] it may be desirable to notice.' JAS. LEESE, *Denominational Schools* (2nd ed., 1870), p. 8.

'But next to the novelty and originality of these tales, it was their matchless force and vigour *which* [that] magnetically attracted the reading world.'—ELZE's *Life of Byron* (1872), ch. v. p. 140.

'It was this *which* [that] made his sect so feared and hated among certain classes in Rome.'—W. W. STORY, *Fortnightly Review*, February, 1873, p. 195, 'A Conversation with Marcus Aurelius.'

'It was an aggravation of the circumstance *which* more than any other contributed to the decline of the Craft Gilds, *which* gave rise to the Trade-unions.'—Dr. YEATS, *Gilds and their Functions* (1873), p. 25. [Read 'that' for second 'which.']

'The crisis is one of the most singular *which* have ever occurred.'—*Economist*, 27th September, 1873, p. 1169. [The verb is rightly plural, but 'which' should be 'that.']

'Work joined with excitement and success does not kill ; it is unsuccessful work and disappointment *which* [that] break a man down.'—*A True Reformer* (1873), vol. iii. p. 248.

'It was the very same Robespierre *that*, while as yet diocesan judge at Arras, felt constrained to abdicate because, behold, one day comes a culprit whose crime merits hanging, and strict-minded, strait-laced Max's conscience will not permit the dooming of any son of Adam to die, *who*, shortly after, was fully prepared to wade through floods of slaughter towards the enthronisation of his principles.'—W. T. THORNTON, *Anti-Utilitarianism* (1873), p. 29. [Transpose 'that' and 'who.']

'But we know who it was *who* [that] first called us to this work, and who it is *who* [that] has brought our work to a point from which it will never recede. It was his Spirit *which* [that] sounded the trumpet note, it is his people *who* [that] have heard and are unceasingly answering the call.'—Mrs. BUTLER, Letter to a Friend, 21st June, 1873.

'It was his first detailed confession of what he felt so continuously, and if that were possible ever more strongly as the years went on, that there is no single passage in any of his letters *which* [that] throws such a flood of illuminative light into the portions of his life which will always awaken the greatest interest.'—JN. FORSTER, *Life of C. Dickens* (1873), vol. ii. ch. xiii. p. 254.

'Need I remind you that it was not pure intellect, but intellect perverted by the undue cultivation of the religious sentiment, *which* [that] caused all those frightful ecclesiastical persecutions and massacres *which* deluged Europe with human blood during the Middle Ages.'—JOHN MACLEOD, *Religion: Its Place in Human Culture* (1873), p. 10.

'I am sure there is not an individual connected with the *Daily News*—*who* knows its true interests—*who* will not look upon this day as the blackest in its calendar.'—W. H. MILLS to C. W. Dilke, *Papers of a Critic* (1875), vol. i. p. 69, 'Memoir of C. W. D.' [The second 'who' should be 'that.']

'I am certain that, from the sub-editors down to the smallest boy, there is not one in the office *that* has had direct communication with you *who* does not look upon your loss as a personal misfortune.'—*Id.*, *ib.* [The 'that' and the 'who' should change places.]

'There is nothing which is possible *which* he cannot effect.'—Prebendary Row, quoted by Rev. C. M. Davies, D.D., in *Heterodox London* (1876), vol. ii. p. 384. [Read 'that' instead of the second 'which.']

'There was not a department of its administration *which* [that] did not require scrutiny and rectification.'—*Theolog. Rev.*, January, 1875, p. 99.

'The painted buttercup is probably blue, and the bluebell yellow, but the tradition that there are such beautiful things in far-off lanes and meadows is all *which* [that] the poor babes know of the pure delights which Nature meant for them.'—Miss F. P. COBBE, *Re-Echoes* (1876), p. 74, 'All A-Growin'.

'But it is not one motive alone, or the mere fanaticism of ignorant and honest peasants, *which* [that] makes tales, like those of the miracles of Lourdes and La Salette, originate such monster pilgrimages as we have recently witnessed.'—*Id.*, p. 142, 'Modern Pilgrimages.'

'It is not the strength of the hand which holds the torch, but the flame which crowns it, *which* [that] causes the fuel to blaze.'—*Id.*, vol. ii. p. 24, 'Intuitive Morals.'

'There are many feelings *that* to conquer *which* the world has agreed to be right; but there are many also *that* the vicious and vain think ought to

be subdued *which* the moral and the wise prefer to see indulged, cherished, and depended on.'—HAYDON'S 'Table Talk,' quoted in vol. ii. p. 268 of his *Memoir* (1876). [The first 'that' is utterly incoherent. Read, 'There are many feelings that the world has agreed ought to be conquered, but there are many also that the vicious and vain think ought to be subdued, while the moral and the wise prefer to see them indulged,' &c.]

'It was the sharp contest with the temptations *which* crowd the threshold of an opening life *which* [that] made her what she was.'—T. WEMYSS REID, *Charlotte Bronte, a Monograph* (1877), ch. vi. p. 57.

'It is the grand stroke of policy *that* so filled the "patriotic" party with delight *which* has created the present embarrassment for the Ministry, and increased the danger of war.'—*Scotsman*, 16th February, 1878. ['Which' and 'that' should be transposed.]

'There is something in her angry scorn of superficial virtue, in her somewhat gloomy insight into the growth and cumulation of evil, in her profound distrust of happiness and disbelief in its possibility, and in her perpetual consciousness of the vulgar under-current of self-regard *which* sweeps every obstacle out of its path, *which* [that] recalls the master of moral anatomy who preceded her.'—*Edinburgh Review*, October, 1878, p. 532.

'Things may be dared before an audience *which*, like those of Charles II.'s reign, has practically announced itself unscrupulous, *which* could not be done before one which presumably contained persons of moral nicety.' *Daily News*, 5th October, 1878. [For second 'which' read 'that.']

'I feel that it is, perhaps, the only thing *that* I can remember *which* really needs no apology.'—C. J. MATHEWS, *Autobiography* (1879), vol. i. ch. i. p. 5. [Transpose 'that' and 'which.']

'It is the reactive influence upon himself of the effort by which he appropriates and adapts these resources to his purposes, *which* first civilises and educates him. Man can only conquer Nature by obeying her laws, and to obey those laws he must know them. Hence it is the necessities of the practical life *which* excite the first efforts after scientific knowledge, and it is under the pressure of the same necessities that man first learns to surrender self-will to the discipline of regular labour and of co-operation with his fellows.'—Prof. E. CAIRD, *Contemporary Review*, May, 1879, p. 205. [Read 'that,' especially in the first sentence.]

'It is this very fidelity to the principle or theory *which* induced classification or method, *which* leads him to indulge in many pages of disquisition, *which* some readers will wish had been devoted to mere facts.'—*Contemporary Review*, May, 1879, p. 383, on 'M. D. Conway's Demonology,' &c. [Read 'that,' for second 'which.' Besides, how could 'pages of disquisition' be 'devoted to mere facts?']

'It is not the pecuniary yield of land—which is only an indirect statement of price—which [that] tends to make it the property of the leisure class.'—ARTHUR ARNOLD, *Free Land* (1880), ch. iii. p. 32.

In the next sentence but one Mr. A. A. rightly says: 'It is the onerous and uncertain demand in time and money *which* is made upon the small purchaser *that* drives him away from the sales of land.'

'Of course, it is not the man who thinks the whole subject of the spiritual life visionary, *who* [that] will appreciate such volumes as these at their true value.'—*Spectator*, 14th February, 1880, p. 209, 'Sermons by Dr. Martineau and Dr. Liddon.'

'There is not one sermon out of the twenty-one which it contains *which* [that] is not full of thought, of suggestion,' &c.—*Id.*, 22nd May, 1880, p. 661, on 'The Genesis of Evil,' &c., by Samuel Cox.

'Our Father *which* art in heaven' was contrary to Wickliffe's usage ('Oure fadir *that* art,' &c.), and it is contrary to modern usage too, the relative *which* being nowadays used exclusively with reference to things, while *who* is used with reference to persons. The following are therefore wrong :—

'The boat pushed off to the shore, but speedily returned with a dying man, *which* the Chinese had placed in the boat, *who* they affirmed had been mortally wounded *from* the blow which had been received from the piece of wood.'—H. C. SIRR, *China and the Chinese* (1849), vol. ii. p. 277. [An almost hopeless sentence. Read, 'whom the Chinese placed in the boat, and who they affirmed had been wounded by a blow from the piece of wood.']

'At one of the great meetings of pitmen held in the spring of 1832, the Marquis of Londonderry attended on horseback to remonstrate with them; but he had a company of soldiers with him, *which* were hiding in the valley. This was known to the pitmen, and the pitman that held his horse's head as he spoke had a loaded pistol up his sleeve, in case the marquis should wave the soldiers to come up, *to blow the marquis's brains out*. Fortunately, the good feeling and kind heart of the late nobleman prevailed, and that emergency did not arise.'—Supplement to the *Manchester Weekly Times*, August 28, 1869. [Read 'who' for 'which;' and transfer the last clause to after 'sleeve, substituting 'he' for 'the marquis' following.]

'Undoubtedly he was the most powerful speaker, the most active minister, the truest man, *which* [that] the kirk has had since Chalmers' death.'—W. C. SMITH, *Theological Review*, April, 1876, p. 296, 'Norman Macleod.'

An awkward and not unfrequent error consists in abrupt transition from a relative clause to one of direct affirmation, as 'I have read of a man *who* was very rich, but *he* was very miserly;' or:—

'In the afternoon, the old gentleman proposed a walk to Vauxhall, a place of *which*, he said, he had heard much, but had never seen *it*.'—FIELDING, *Amelia*, bk. ix. ch. ix. par. 1. [Read, 'but which he had never seen.']

'I can feel very little ambition to follow you through your ordinary routine of pettifoggish objections and barefaced assertions, the only difficulty of making *which* is to throw aside all regard to truth and decency, and the only difficulty in answering *them* [which] is to overcome one's contempt for the writer.'—W. HAZLITT, Letter to Wm. Gifford (1819), p. 11.

'It seems to be supposed that there are closed documents in nature into *which* we are forbidden to look, private processes going on into *which* we have no right to intrude, truths existing *which* are not to be profaned by our scrutiny, and to attempt to make ourselves acquainted with *these* [which] is unjustifiable audacity and presumption.'—S. BAILEY, *Essays on the Pursuit of Truth*, &c. (2nd ed., 1844), ch. ii. s. 3, p. 47. [If, however, 'these' refers to 'documents,' 'processes,' and 'truths,' it is not incorrect, but in that case a semicolon should separate the last from the preceding clause.]

'The sort of man *who* compels respect, and whom, being one's self



blameless, one might even love ; but having committed any error, one's first impulse would be to fly from *him* to the very end of the earth.'—*A Life for a Life* (1859), vol. ii. ch. ii. p. 41. [Read, 'from whom . . . one's first impulse,' &c.]

And again: 'I should esteem a man a selfish coward, *whom* I might pity, but I don't think I could ever love *him* again, if in any way he did wrong for my sake.'—*Ib.*, p. 61. [Read, 'but whom I don't think,' &c.]

'Never would the hand that might not object to pull down the clustering ivy from the oak, *whose* strength it wasted and impaired *its* beauty, touch profanely one leaf of the hallowed tree.'—W. J. Fox, *Works*, vol. i. p. 175. [Read, 'whose beauty it impaired.']

'It peoples caves, woods, rivers, mountains, with tutelary deities, to *whom* it not only gives a local habitation, but paints *their* forms and tunes *their* voices.'—*Ib.*, p. 223. [Read, 'whose forms it paints, and whose voices it tunes.']

'His resurrection was the introduction of all mankind into a better state, a new relation to God, an everlasting covenant, *whose* condition is holiness, and *its* [whose] blessing [is] immortality.'—*Ib.*, vol. ii. p. 262.

'More favourable circumstances, *which* are thankfully acknowledged, and *their* continuance earnestly supplicated.'—*Ib.*, vol. iii. p. 297. [Read, 'and whose continuance is earnestly,' &c.]

'Hill is one of the few surviving stipendiary magistrates of the island, *of which* he is a native, and has lived *in it* all his life.'—Marquis of LORNE, *Trip to the Tropics* (1867), ch. vi. p. 127. [Read, 'and in which he has lived all his life.']

'They have an immense work to do, *which*, had they been at *it* for the last eight months, the whole insurrection might have been prevented.'—*Memoir of Bunsen* (1868), vol. ii. p. 169. [Delete 'it.' Read, 'which had they undertaken eight months ago.']

'Several neighbouring gentlemen contributed works for *which* they had either given commissions direct to the most popular of our national artists, or had purchased *them* during this exhibition at the Royal Academy.'—*Manchester Examiner and Times*, 12th September, 1868, p. 6. [Read, 'or which they had purchased.']

'Among other fields on which the battle was fought, was the Poetry Professorship, the chair of *which*, in 1841, Keble ceased to fill, and was extremely anxious that his friend, the late Isaac Williams, should succeed to *it*.'—Sir J. T. COLERIDGE, *Memoirs of J. K.* (2nd ed., 1869), vol. i. ch. xii. p. 272. [For 'succeed to it' read 'occupy.']

'Lamb's taste, all of *whose* likings I can always sympathise with, but not generally with *his* dislikings.'—*Diary, &c., of H. Crabb Robinson* (1869), vol. ii. ch. viii. p. 235. [Read, 'with all of whose likings I can always, but with whose dislikings I cannot generally, sympathise.']

'In the last year of the sixteenth century there was a scientific association assembled at St. Mary's College, St. Andrews, where one subject was discussed *which* spiritualists would not even now consider a folly, or count as lost time the period necessary for discussing *it*.'—*Athenæum*, 29th July, 1871, p. 135. [Delete 'it.']

'The protestors against unequal privileges are the true apostles of national unity, and the real setters of class against class are class institutions, legalised inequalities associated with that faith *whose* robe is righteousness, and *her* message to men a message of brotherhood and concord.'—ALEXANDER

MACLAREN, *Religious Equality*, &c. (1871), p. 12. [For 'her message' read 'whose message,' and after 'to men' insert 'is.']

And again: 'A Church *whose* creeds are determined, *its* chief officers appointed, *its* discipline administered, and *its* revenues secured by the State.'—*Id.*, *ib.*, p. 13. [For 'its' read 'whose,' inserting 'are' after 'officers' and 'revenues,' and 'is' after 'discipline.']

'The testimony of a man *whose* peculiarly strong and manly mind, and *his* [whose] intense love of all that is Scottish, make it specially valuable.'—Rev. JOHN PURVES, *Religious Education* (1871), ch. ii. p. 29.

'This was Incledon, *whose* wonderful tenor voice and clear articulation of the words were perhaps equal to those qualities in Braham, and *he* [who] was a far better actor.'—R. H. HORNE, *Gentleman's Magazine*, June, 1871, p. 95.

'Now, too, there was his [Mazzini's] temporary alliance with Kossuth, the arrival of *whom* in England, and the extraordinary eloquence and subtlety of *his* [whose] speeches in English, were a public topic for many months.'—DAVID MASSON, *Macmillan's Magazine*, April, 1872, vol. xxv. p. 515, 'Memoir of Mazzini.'

'Will you sweeten the lives of suffering men . . . by the thought of a being without intelligible attributes . . . *whose* mercy is not as our mercy, nor *his* justice as our justice, nor *his* fatherhood as the fatherhood of men?'—J. N. MORLEY, *Voltaire* (1872), ch. v. p. 265. [Read, 'whose justice is not as our justice, and whose fatherhood is not,' &c.]

'That the public, keeping in mind that the Government Office, which is subject to hostile criticism, may have a great deal to say for itself, but *which* it cannot say—or cannot say *it* there and then—should reserve its final opinion on the matter in question, whatever that may be.'—ARTHUR HELPS, *Thoughts upon Government* (1872). [Delete 'it,' the clause being relative, and dependent on the foregoing 'which.']

'And this prevents their attending enough to what is in the Bible, and makes them battle for what is not in the Bible, *but they have put it there.*' M. ARNOLD, *Literature and Dogma* (1873), Conclusion, p. 383. [Read, 'makes them battle, not for what is really in it, but for *what* they have put there.']

'Regarded from the point of view of that disinterested and impartial public whose eyes are not shut by the promptings of cliquism, nor *their* ears beguiled by its jargon—who know nothing of the fatuous flattery,' &c.—*Temple Bar*, May, 1873, p. 169, 'Life of Charles Dickens.' [Read, 'and whose ears are not beguiled.']

'The female snake, that, after hatching, appears as if she had done all she could for her future progeny, and, therefore, *she* does not trouble herself any further about them.'—*Athenæum*, 23rd August, 1873, p. 236. ['*She*' is worse than superfluous.]

'A Being, such as the course of nature points to, *whose* wisdom is possibly, *his* power certainly, limited, and *whose* goodness, though real, is not likely to have been the only motive which actuated him in the work of Creation.'—J. S. MILL, *Three Essays on Religion* (1874), p. 214, 'Theism.' [Read, 'whose wisdom possibly, whose power certainly is limited, and,' &c.]

'Afrasiyah, strong as an elephant, *whose* shadow extended for miles, *whose* heart was bounteous as the ocean, and *his* hands like the clouds when rain falls to gladden the earth.'—R. W. EMERSON, *Letters and Social Aims* (1876), p. 217, 'Persian Poetry.' [Read, 'whose hands were like.']

'Fuller has left a valuable account of the proceedings of this synod, for sitting in which he was fined £200, but was never pressed to pay *it*.'—ART, 'Fuller, Thomas,' in *Encycl. Brit.* (1879), vol. ix. [Better, 'he was fined £200, a fine, however, that he was never pressed to pay.']

'And let not the dangers of foreign competition be forgotten by a nation *whose* greatness—nay, the existence of a large part of *her* [whose] population—depend on her being able to sell her products over the breadth of the whole earth.'—Prof. BONAMY PRICE, *Contemp. Review*, May, 1879, p. 287.

The opposite of this error occurs when of two co-ordinate clauses the first is affirmative, the second relative, as in—

'For as we advance along our thought, we come at each succeeding step to many diverging roads; to throw a light across the whole landscape bewilders the young traveller, to carry *whom* blindfold to the end leaves him unstrengthened for the next attempt. But true teaching is so to hold the lantern that he may at each turn choose the right road for himself.'—JAS. STUART, M.A., *Woman's Work and Woman's Culture* (1869), p. 124-5. [For 'whom' read 'him.']

Some miscellaneous errors in the use of the relative occur in—

'All these princes are tributary to the Chinese Emperor, and every second year repair to Peking, whither they carry, as tribute, *furs and gold-dust*, *which* their subjects collect from the sands of their rivers.'—HUC's *Travels in Thibet*, vol. ii. p. 99. ['Furs,' as well as 'gold-dust,' seems to be an antecedent of 'which.' By reading 'furs and the gold-dust that,' &c., the ambiguity is in great measure avoided.]

'I am not amongst the new race of physiognomists *who* exhaust invention only to ally their own species to the animal creation, and *would rather prove* the skull of a man *resembled an ass*, than looking within find in the brain the glorious similitude of the Deity.'—*Canterbury Tales*, Introduction. ['Who' must be repeated before 'would rather prove,' otherwise 'I' might be mistaken for its subject. For 'resembled an ass' read 'to resemble that of an ass.']

'Luckily the monks had recently given away a couple of dogs, which were returned to them, or the breed would have been lost.'—MURRAY'S *Handbook for Savoy*, p. 310. [Here the principal assertion is absurdly thrown into a relative clause. Read: 'Luckily a couple of dogs, which the monks had recently given away, were returned to them, or,' &c.]

'They were a race of men *who*, when they rose in their place, no man living could divine, from any known adherence to parties, to opinions, or to principles; from any order or system in their politics; or from any sequel or connection in their ideas, what part they were going to take in any debate.'—ED. BURKE on Townshend, *Works*, vol. ii. p. 422, speech on 'American Taxation.' [An aposiopesis, 'who,' like the Gampian *which*, having no construction.]

'The farmstead was always the wooden, white-painted *house of which* all the small country *towns* are composed.'—Marquis of LORNE, *Trip to the Tropics* (1867), ch. ix. p. 211. [*Towns* cannot be composed of a *house*, however painted; the antecedent to 'which' must therefore be plural—'one of those wooden, white-painted houses, of which,' &c.]

'The late Lord Nugent had an intense desire to consult him *astrologi-*

cally, as to a friend of his he had foretold *something which* had proved singularly accurate.'—*Traits of Character* (1860), vol. ii. p. 212. [For 'foretold something which' read 'uttered a prediction which.']

'The circumstances of the times in which he lived called forth those qualities *to which*, however men may differ as to the purposes *to which* they were applied, all men will agree are worthy to be called heroic qualities.'—BAILLIE COCHRANE, M.P., *Historic Pictures*, quoted in *Saturday Review*, 27th May, 1865, p. 645. [The first 'to which' is utterly incoherent, the second awkward. Read perhaps 'those qualities which, however men may differ as to his application of them, all men,' &c.]

'There has been a little civil war between the Ecclesiastical Commission, chiefly bishops, and the deans and chapters, *whom* the pious prelates have defrauded of some patronage *and converted to their own benefit*.'—LUCY AIKIN, *Memoirs* (1864), p. 353. [The last clause seems to mean that the bishops have converted the deans, &c., to their own benefit. Read, 'converting it to their own benefit.']

'Everything that Dr. Macleod writes is worth preserving, and we heartily welcome this collection of stories and sketches, *though* all of *which*, if we mistake not, have previously appeared in magazines.'—*Manchester Exam. and Times*, 17th May, 1872. [Read, either 'though all of them,' or 'all of which, however.']

'The Dowager's attorney was Mr. James Bowker, a person *who*, in the midst of all the aspersions that have been cast upon various parties—on Mr. Frederick Bowker among the rest—yet we do not know that there has ever been a word of blame cast on Mr. James Bowker.'—*The Tichborne Romance*, by a Barrister (1872), p. 183. [This 'who' has no construction. Read, 'has yet, to the best of our knowledge, incurred no word of blame.']

'Gordon Glenaen, *whose* own business not requiring much unremitting attention, often *left* his more immediate concerns.'—*Too Much Alone* (1863), p. 162. ['Whose' cannot be nominative to 'left.' Read 'who, his own business,' &c.]

'One very important objection is, that with my father I am living in a style which I cannot afford, and *to which*, if I once became accustomed, I should find *it* very difficult to give up.'—JEROME NAPOLEON, quoted in *Life and Letters of Madame Bonaparte* (1879), p. 210. [Read, 'and which, if I once became accustomed to it, I should find very difficult to give up.']

2. 'I must now make to you a general assertion, *which*, if you will *note* down and *examine* at your leisure, you will find true and useful.'—J. RUSKIN, *Lectures on Architecture and Painting* (1854), lect. iii. p. 150. [Insert 'it' after 'note' and 'examine,' which otherwise have no object.]

'For one who had been in succession fellow of Balliol, head master of a great public school, and dean of a cathedral, to be promoted to a bishopric was very much a matter of course, especially in the case of one *whose labours* in the Oxford University Commission would alone have quite sufficed to *bring* prominently into notice.'—Rev. F. ARNOLD, *Our Bishops and Deans* (1875), vol. i. p. 302. [Insert 'him' after 'bring.']

The use of *myself*, *yourself*, &c., for *I*, *you*, &c., is a gross and gratuitous blunder, the former being no true nominatives and bearing a distinct meaning of their own. The following outline of the origin of our modern reflexive pronouns is drawn from Dr. Morris's *English Accidence* (1876),

... as *amor pecunia*, "the love of money").  
 of the Bible, *Thy fear* is used for *the fear of*  
*striking off* means *the taking off of him* (*English*  
 A more striking example than either of these is  
 1 Thess. i. 4), where we should now generally say  
 that this usage, however, has not entirely disap-  
 pearing passages; that it were better clean done  
 their ambiguity :—  
 efficiency of this immense army inferior to *its* imagi-  
 N. *History of Europe*. [For 'its' read 'inspired by  
 'imaginary.']  
 whether chooses to go in *their* study, is his own affair,'  
*Course of English Literature* (1866), ch. v. p. 98.  
 them.]  
 St. James', the cloister of Trinity College, had a writer  
 ments were in favour of liberty, and whose language,  
 the gentleman and the scholar, did not, in defending  
 advise *their* imitation or patronise *their* excesses.'—  
*Characters* (1868), vol. ii. p. 9, 'Mackintosh.'  
 is used objectively, the second subjectively; and by  
 them' the awkwardness of using the same word in  
 ]  
 true science, whose flattery hath for the most part  
 SEUART, *Woman's Work and Woman's Culture* (1869),  
 of Science.' [Read, 'flattery of which.']  
 his inmost heart with sympathy for the poor, he has  
 not without his own fault, for an advocate of *their*  
*Quarterly Review*, November, 1872, p. 366,  
 'expression of them.']  
 of this unbending law of nature must be followed by  
 due observance fits man for residence on any part of the  
 JOHN STORIE, *The Dietetic Errors of the People* (1877),  
 Read, 'the due observance of it.']  
 of all descriptions [sorts, cf. p. 20] have sprung up by  
 where *the very suggestion* was formerly considered an offence,"  
 would have said, "the very suggestion of them."—  
 September, 1879, p. 1160, 'Mr. Gladstone and the Greek  
 'the very suggestion of them.']

... have pronouns, *my, his, their*, &c., were originally genitives of  
 pronouns, and we find them used as such in Anglo-Saxon,  
 'Be thou mindful of me'). But for centuries they  
 only as adjectives, as such being unable to stand as ante-  
 relative; and there is another reason for condemning such  
 bondman *who* bought me,' viz., that the adjectival  
 makes it ambiguous whether it or bondman is the antecede-  
 The following passages, the first four of which are taken  
*English Literature*, p. 45), furnish examples of this

... imports pur-  
 than an exact  
 idea conce-

... so as to e-  
 ea who uses it.  
 ' &c.]

... neither more  
 , Lectures.

'In October, George and *myself* went to spend a week or ten days at Hampton Court.'—MRS. GROTE, *Life of Geo. Grote* (1873), ch. xxvi. p. 223.

'This exploration proved not altogether infructuous of pleasure to both Grote and *myself*.'—*Ib.*, ch. xviii. p. 159.

'After an early dinner at Zermatt, my wife and *myself* walked to the foot of the Gorner glacier.'—F. B. ZINCKE, *A Month in Switzerland* (1873), ch. i. p. 9. [*Cf.* 'After breakfast my wife and *I* walked up to the Riffel Hotel.'—*Ib.*, ch. ii. p. 11.]

'Jerrold, Mr. Herbert Ingram, Mr. Peter Cunningham, and *myself* were out for a day's ramble.'—DR. CHAS. MACKAY, *Forty Years' Recollections* (1877), vol. ii. p. 292.

*These* and *those* have greater emphasis than the simple personal pronoun *they*, for which they should be substituted in the following and similar passages:—

'Their wages being inadequate, *they* who had laid up nothing, came immediately upon the parish; *they* who had either made some little provision themselves, or had received some from their fathers, were obliged to spend that first, and were then reduced to the necessity of joining the degraded ranks of applicants for parochial pay.'—JAS. STEVENS, *The Poor Laws* (1831), p. 75. [Read 'those.']

'*They* [those historians] who have talents want industry or virtue; *they* [those] who have industry want talents.'—SOUTHEY, quoted in *Quarterly Review* (1844), vol. lxxiii. p. 54.

'There is happiness for the man of science in his researches, for the artist in his perceptions and imitations of beauty, and for the poet in his creations. There is enjoyment rich and large for those who can merely appreciate what *they* can perform.'—W. J. FOX, *Works*, vol. iii. p. 160. [In last line for 'they' read 'these.']

'Why should *they* [those] practise arts of cunning who have nothing to apprehend.'—*Id.*, *ib.*, vol. iii. p. 284.

'The bread and wine were supposed to be the viaticum of the departing spirit, until it was imagined there was in them a peculiar sacredness, which *they* [those] might not partake of to whom other observances of Christianity were open.'—*Id.*, *ib.*, vol. vii. p. 5.

'If such persons were indifferent to Cobbett's defection, *they* [those] whose standard he joined hailed with enthusiasm his conversion.'—H. L. BULWER, *Historical Characters* (1868), vol. ii. p. 134.

'*Those* who confine their attention merely to the text will obtain but a very imperfect idea of the author's purpose and meaning; *they* will do better who give their attention to the notes; but only *they* who take the two together and read them in their connection will fully understand the subject.'—D. KAY, *Education and Religion* (1873), pref. p. xiv.

'In Old English,' says Mr. MASON, 'there is a use of the possessive case\* which has now disappeared, and which corresponds to what is called

\* It has always been commoner with possessive pronouns than with nouns, but that it is not unknown to the latter is seen in this Irish anecdote:—

'An attorney, not celebrated for his probity, was robbed one night on his way from Wicklow to Dublin. His father, meeting Baron O'Grady the next day, said: "My lord, have you heard of my son's robbery?" "No, indeed," replied the Baron, "pray whom did he rob?"'

the *objective genitive* in Latin (as *amor pecunia*, "the love of money"). Thus, in the English version of the Bible, *Thy fear* is used for *the fear of Thee*. In Shakespeare *his taking off* means *the taking off of him*' (*English Grammar*, p. 30, § 78). A more striking example than either of these is '*your election of God*' (1 Thess. i. 4), where we should now generally say '*God's election of you*.' That this usage, however, has not entirely disappeared is shown by the following passages; that it were better clean done away with, appears from their ambiguity:—

'Nor was the actual efficiency of this immense army inferior to *its* imaginative terrors.'—ALISON, *History of Europe*. [For '*its*' read '*inspired by it*'; and for '*imaginative*' '*imaginary*']

'The length any reader chooses to go in *their* study, is his own affair,' &c.—JAMES HANNAY, *A Course of English Literature* (1866), ch. v. p. 98. [Read, '*the study of them*']

'Thus the club of St. James', the cloister of Trinity College, had a writer to quote, whose sentiments were in favour of liberty, and whose language, agreeable to the ear of the gentleman and the scholar, did not, in defending the patriots of France, advise *their imitation* or patronise *their excesses*.'—H. L. BULWER, *Historical Characters* (1868), vol. ii. p. 9, 'Mackintosh.' [Here the first '*their*' is used objectively, the second subjectively; and by reading '*imitation of them*' the awkwardness of using the same word in two senses is avoided.]

'The teaching of true science, *whose* flattery hath for the most part usurped its place.'—STUART, *Woman's Work and Woman's Culture* (1869), p. 141, 'The Teaching of Science.' [Read, '*flattery of which*']

'Penetrated to his inmost heart with sympathy for the poor, he has been mistaken, again not without his own fault, for an advocate of *their* high-handed oppression.'—*Quarterly Review*, November, 1872, p. 366, 'Carlyle.' [Read '*oppression of them*']

'Disobedience to this unbending law of nature must be followed by suffering, while *its* due observance fits man for residence on any part of the earth's surface.'—JOHN STORIE, *The Dietetic Errors of the People* (1877), vol. i. p. 5. [Read, '*the due observance of it*']

"Steam factories of all descriptions [sorts, *cf.* p. 20] have sprung up by the dozen, where *their very suggestion* was formerly considered an offence," &c. An Englishman would have said, "the very suggestion of them."—*Spectator*, 13th September, 1879, p. 1160, 'Mr. Gladstone and the Greek Question.' [Read '*the very suggestion of them*']

The possessive pronouns, *my, his, their, &c.*, were originally genitives of the personal pronouns, and we find them used as such in Anglo-Saxon, *e.g.*, '*Gemun þu mīn*' ('Be thou mindful of me'). But for centuries they have been used only as adjectives, as such being unable to stand as antecedents to a relative; and there is another reason for condemning such sentences 'I am *his* bondman *who* bought me,' *viz.*, that the adjectival position of *his* makes it ambiguous whether it or bondman is the antecedent of *who*. The following passages, the first four of which are taken from Breen (*Modern English Literature*, p. 45), furnish examples of this error:—

'Precision imports pruning the expression so as to exhibit neither more nor less than an exact copy of *his* idea *who* uses it.'—BLAIR, *Lectures*. [Read, '*the idea conceived by him who*,' &c.]

'The more accurately we search into the human mind, the stronger traces we everywhere find of *his* wisdom *who* made it.'—BURKE, *Inquiry into the Sublime*. [Read, 'the wisdom of him who,' &c.]

'Dr. Wittman might have brought us back not anile conjecture, but sound evidence of events which must determine *his* character *who* must determine our fate.'—SYDNEY SMITH, *Essays*. [Read, 'the character of him who,' &c.]

'The sight of *his* blood *whom* they deemed invulnerable, shook the courage of the soldiers.'—ALISON, *History of Europe*. [Read, 'the blood of him whom,' &c.]

'Cherishing, as his habitual emotions, more pure, delicate, generous, and exalted feelings, than reside in *their* bosoms, *whose* hearts have their home in the fashion of a world that passeth away.'—W. J. FOX, *Christ and Christianity*, ser. xxviii. p. 243. [Read, 'in the bosoms of those.']

'Thus glorifying *his* name and mission *who* was the Prince of Peace.'—*Id.*, *Works*, vol. ii. p. 258. [Read, 'the name and mission of him.']

In the next passage 'that' should obviously have been 'those,' since Lady Eastlake did not mean one statue executed by the three sculptors jointly :—

'The compliment paid to him by the late King of Bavaria, in placing his statue with *that* of Thorwaldsen, Tenerani, and Rauch on the exterior of the Glyptothek.'—LADY EASTLAKE, *Life of John Gibson* (1870), ch. xi. p. 240.

# VERB.

*Bask* and *Busk* have been called the only middle verbs possessed by English, but they are really borrowed Scandinavian compounds—*bade sik*, 'to bathe oneself,' and *búa sik*, 'to prepare oneself.' They illustrate, then, our common use of a transitive verb with a reflexive pronoun, expressed or understood, e.g., 'I amuse myself,' 'The sea breaks (itself).' There are two verbs that are used thus by the best writers, but with questionable propriety—'to lose oneself' (for 'to lose one's way'), and 'to enjoy oneself' (for 'to enjoy a visit,' or walk, or view, &c.). 'Coelum non animum mutant' holds good of wanderers in a desert, who may lose their way, their baggage, everything but themselves; and surely a person who says, 'I enjoyed myself at the concert,' does not intend to imply that he found enjoyment in himself, and not in the music. Yet *enjoy* means 'to joy in,' not 'to amuse,' 'to divert,' or 'to please.' There is another quasi-middle usage, 'I am mistaken' for 'I mistake.' *Mistake*, 'to take amiss,' is a transitive verb ('I mistook him for someone else'), and, like all transitive verbs, has a passive voice ('I was mistaken for another'). There are, of course, passives that seem to have a middle force, 'I am deceived,' 'I am amused,' &c.; but all of these have also a reflexive form, 'I deceive myself,' 'amuse myself,' &c. This *mistake* has not, for one would never say, 'If I do not mistake myself;' and therefore they offer no true analogy to 'I am mistaken,' which is neither necessary nor universal, as the following examples show :—

'But if I *am mistaken* [i.e., not recognised], where shall I  
Find the disguise to hide me from myself,  
As now I skulk from every other eye.'

SHELLEY, *The Cenci*, V. i.



'Though it may be said that he *mistook* the remedy for the evil,' &c.—JAS. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 45. [Not 'was mistaken in,' and so right.]

'A version in modern English, in which the meaning of several passages is quite *mistaken*' [*i.e.*, misunderstood].—*Saturday Review*, 7th July, 1868, p. 14.

'In the latter case a man may *be mistaken*, and his work burned, but by—that very fire he will be saved.'—GEORGE MACDONALD, *Unspoken Sermons* (1867), p. 147, *note*. [Here the meaning might be active or passive.]

'That he who made it, and reveal'd its date

To Moses, *was mistaken* in its age.'—COWPER.

[The common usage, which thus has Cowper's authority.]

'In noticing the death of the Duchess [of Orleans] last week *we were mistaken* [*i.e.*, *we mistook*, or were in error] in asserting that she changed her religion for Roman Catholicism on marrying the Duke of Orleans. She always remained a Lutheran.'—*Leader*, 29th May, 1858.

'Even his policy as foreign minister, *mistaken* and irritating as it often was, had stamped upon it a salutary sense of the greatness, and a keen jealousy of the honour of England.'—*Political Portraits* (1873), p. 133, 'Lord Russell.' [Read 'erroneous.']

'At Lady Montagu's (as Madame de Bocage *mistakenly* calls her).'  
Dr. DORAN, *A Lady of the Last Century* (1873), p. 268. [Read 'mistakingly' or 'erroneously.']

The mood in the use of which mistakes are commonest, is the subjunctive, a mood that as a separate inflection is dying out in the language,\* the tendency being to merge the distinction between it and the indicative. It is not necessary here to dwell at length on what that distinction was; the grammarians' rule will suffice: 'When in a conditional clause it is intended to express doubt or denial, use the subjunctive.' Our present blunder is the use, not so much of indicative for subjunctive, as of subjunctive for indicative. 'There are,' writes Mr. KINGTON OLIPHANT (*Standard English*, p. 323), 'scholars, or men of strong mother wit, who, in prose and poetry, employ a sound Teutonic style; . . . who are day by day straining the foul matter from our language, and are leading us back to old springs too long unsought; who perhaps may yet keep alive our perishing subjunctive mood.' Whether the authors of the ten following passages should be ranked with these linguistic scavengers or not, certain it is that in eight out of the ten cases the subjunctive is distinctly wrong, and that in the ninth case the author clearly does not understand its function:—

'*Were* he still disposed to go there my purse *shall* be open to him.'—GALT'S *Entail*, vol. iii. p. 106. [For 'were he' read 'if he is,' or 'shall' must be changed to 'would.']

\* *Be* was not always an exclusively subjunctive form, the Southern form of the present indicative, found in Shakespeare and Milton, running:—*Be, beest, be; be or ben, be or ben, be, ben, or bin*. In the Prayer Book revision of 1661 *are* was substituted for *be* in forty-three places. In the following passage *be* is a survival of Southern usage, not a misemployed subjunctive:—

'Yet though these [characters in Fielding's novels] *be* extremely well-drawn, they are not likely to become, in any great degree, the objects of imitation.'—N. MURRAY, *Moral of Fiction*, p. 102.

'But one thing is not to be forgotten, that no nation ever fell but by its own vices, and that if Venice *were* blotted out from the sovereignties of Europe, it was, after all, because Venice with her own hands had taken off the crown that in purer days sat upon her bright, bold brow, and had forgotten the covenant of her youth and the virtues which made her great.' ALEXANDER MACLAREN, *A Spring Holiday in Italy*, p. 217. [For 'were' read 'was.' 'Were' implies that Venice was not blotted out, and requires 'would be' in the apodosis.]

'If John *were* satisfied, why should she be discontented?'—*Too Much Alone* (1865), ch. xv. p. 151. ['Were' should be 'was,' since 'if' here equals 'seeing that.']

'It ought to weigh heavily on a man's conscience, if he *have* been the cause of another's deviating from sincerity.'—W. J. FOX, *Works*, vol. iii. p. 283. [For 'have' read 'has.']

'Enough has been done, I trust, to satisfy them that if Keble *was* a scholar, a divine, a remarkably gifted poet, if he *were* exemplary as a friend, a brother, son and husband, so he was admirable in the discharge of his duties as a parish priest.'—Sir J. T. COLERIDGE, *Memoir of John Keble* (2nd ed., 1869), vol. ii. ch. xxi. p. 575. [Read 'was' for 'were.']

'If the cavern into which they entered *were* of artificial construction, considerable pains had been taken to make it look natural.'—W. BLACK, *A Daughter of Helth* (7th ed., 1871), vol. ii. ch. xvi. p. 228. [Read 'was,' the writer meaning 'even if the cave,' 'although the cave.']

'If he *is* ready when thus called upon, well is it for him, and he takes an important step either in temporal or in spiritual things, as the case may be. If he *be* not thus ready, self-reproach is his lot, and often shame and contempt.'—Rev. J. R. PRETYMAN, *Stray Thoughts*, quoted in *Colburn's N. M. Mag.*, September, 1871, p. 355. [For 'be' read 'is.']

'If ever man's humour *were* useful to instruct as well as to delight, it is that of Michael Angelo Titmarsh.'—G. B. SMITH, *Poets and Novelists* (1875), p. 47, 'W. M. Thackeray.' [Read 'was.']

'If our standard for man's and woman's education *were* on a level, if it *was* the natural thing for an intellectual woman to give as much time and energy to study as it is for an intellectual man,' &c.—Miss WEDGWOOD, *Woman's Work and Woman's Culture* (1869), p. 269, 'Female Suffrage.' [Here the subjunctive 'were' is right, implying that such and such is not the case; but 'was,' the indicative, is wrong, so that 'were' is clearly only a lucky shot.]

'Politics *would* become one network of complicated restrictions so soon as women *shall* succeed in getting their voice preponderant in the State.'—*Spectator*, 24th July, 1869, p. 867. [For 'shall' read 'should.']

In all the foregoing passages the error occurs in the conditional clause, in the next example we find it in the consequent clause:—

'Only let a few more ladies follow in the steps of Madame Luce, and Moors and Arabs be generally tempted into having their boys taught with the sons of Europeans, and the war about orthodoxy *would* gradually disappear.'—Miss M. B. EDWARDS, *A Winter with the Swallows* (1867), ch. xiv. p. 226. [Read 'will.']

Polite letter-writers often say, 'I *shall* have great pleasure in accepting your invitation.' Here, the act of accepting being present, the present

tense, 'I have,' is required, but the blunder is probably due to 'I *shall* have great pleasure in coming,' which is perfectly correct. Akin to this mistake is the use of 'would be' for 'is' in—

'Surely it *would be* desirable that some person who knew Sir Walter . . . should be charged with this article.'—MACAULAY to Napier, 1838, quoted in *Life*, &c. (1876), vol. ii. ch. vii. p. 8. ['It *is* desirable,' but 'it *would be* a good thing.']

Two constructions are awkwardly mixed in—

'*Were* it otherwise, and *we were* compelled to attire ourselves according to the feelings of another,' &c.—H. C. SIRR, *China and the Chinese* (1849), vol. i. p. 311. [Read 'were we compelled,' or 'if it were otherwise.']

'*Could* her husband *have* ill afforded to buy new clothes, and *she had* been compelled to darn,' &c.—*Too Much Alone*, ch. vi. p. 56. [For 'she had' read 'had she.']

'For neither *did I feel* the night breeze chill me, as we rushed through it, nor *partook*, in any sort, of the desire my companions testified to cover themselves from the rain.'—LOCKHART, *Valerius*, vol. ii. p. 199. [Read 'nor did I partake.']

'That your memorialists consider that could returns be taken from China in sufficient quantity, the exportation of British manufactures would be increased to an enormous extent, China *being* not only the most populous country in the world, but its inhabitants *are* probably the most dress-loving people, and the most prone to the indulgence of cheap luxuries with which we are acquainted.'—Memorial from Merchants for Reduction in Tea Duties, *Times*, 16th March, 1853. [Read 'being' for 'are,' or 'since not only is China,' &c.]

'*Did* ever man *put* God to the proof on that promise, and *found* it broken? Never.'—*Last Leaves from the Journal of Julian Charles Young* (1875), sermon v. p. 273. [Read 'find.']

Verbs connected by *and*, *nor*, *than*, &c., and referring to simultaneous acts, must agree in tense; and a like succession of tense should be observed in one verb depending on another. The force of these rules will be best understood by studying the neglect of them in—

'I never *was* so long in company with a girl in my life—trying to entertain her—and *succeed* so ill.'—Miss AUSTEN, *Mansfield Park*, vol. ii. p. 160. ['I never *was* . . . and *succeeded*.']

'I have often thought that, when men *are intent* on cards, their countenances show far more of their real characters than when they *engaged* in conversation.'—ED. DICEY, *A Month in Russia* (1867), ch. xviii. p. 215. [It should be 'engage' or 'are engaged.']

'If Haydon *had been* insincere in his desire for the public good, and under cover of such professions *to be* merely striving after his own personal and pecuniary advantage, there *would be* some ground to condemn him.'—*Memoir of B. R. Haydon*, vol. i. p. 130, 2nd period. [For 'to be' read 'had been,' and for 'would be' read 'would have been.']

'We can conceive no argument more utterly baseless than that which assumes he *would have accomplished* all he has done, and a great deal more, if a different principle of action *were substituted* for that which, as yet, has always been the mainspring of his movements.'—*Quart. Rev.* (1832), vol. xlvii. p. 410. ['*Would have accomplished*' requires 'had been substituted.']

'Thus, haply both, now sailing side by side,  
*Might win* the contest, and the palm *divide*,  
 Had not Cloanthus, o'er the rolling floods,  
 With hands uplifted, thus *invoked* the Gods.'

—RING'S *Virgil*, by Clapperton (ed. 1834), bk. v. l. 322. [*'Might have won* the prize and *divided*' is required to correspond with 'had not,' &c.]

'Very amusing and useful companions Dharma *would have found* them, *were* it not [had it not been] for her longing after the woods and sea-breezes of Cliffdale.'—*Dharma* (1865), vol. iii. p. 290.

'If I *were* old enough to be married, I *am* old enough to manage my husband's house.'—*Too Much Alone*, ch. vi. p. 54. [Read either 'should be' for 'am,' or 'am' for 'were.']

'It is abundantly clear that *had it not been* for the strong and continuous protests of Nonconformists, South Britain at this day *would be* almost, if not altogether, a Popish country.'—W. D. KILLEN, D.D., *Memoir of Dr. John Edgar* (1867), ch. xii. p. 277. [Read, 'would have been' for 'would be.']

'It is entirely unreasonable to doubt that *were* temporal aid and support also offered they *would* likewise *have been* at once and thankfully received.' Rev. W. M'ILWAINE, *On a Religious Establishment* (Dublin, 1868), p. 24. ['Were' should be 'had been.']

'It *would* doubtless *have exhibited* itself quietly enough if it *were* absolutely undiluted.'—JUSTIN MCCARTHY, *History of Our Own Times* (1879), vol. i. ch. iii. p. 49. [Read 'had been' for 'were.']

'The plan of government adopted looks as if it *were* especially devised to bring out into sharp relief all the antagonisms that *were* natural to the existing state of things.'—*Id., ib.*, vol. i. ch. iii. p. 52. [Read 'had been' for first 'were.']

'If with equal force of character his intellectual power *had been* less, we *should feel* the shock without the mysterious attraction.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. viii. p. 329. [Read either 'were' for 'had been,' or 'should have felt' for 'should feel.']

'The present tense expresses universal truths or permanent arrangements,' says Prof. BAIN (*Companion to Higher Engl. Gram.*, p. 203), who adds that 'the chief occasion of mistake on this point is when a universal truth is stated as maintained or denied by some one in the past, *e.g.*, "He *denied* that electricity and magnetism *were* (for *are*) the same agent." To this class of errors belong—

'It was her firm belief that all unhappy marriages *dated* from the wife only; and that *to* the coldness, the independence, and the want of the adoring faculty generally in women, *were due* the sole causes of matrimonial disagreement.'—Mrs. LYNN LINTON, *Sowing the Wind* (1867), vol. i. ch. x. p. 245. [Read 'date' and 'are;' and omit 'to' and 'due,' 'the causes are *due to*' being tautological.]

'As we remember to have heard an acute and learned judge profess his ignorance of what an articulator *was*, we may explain that it is a putter together of skeletons.'—*Westminster Review*, April, 1879, p. 486, *note*. [Read 'is.']

'Gilbert Holmes was one of those to whom strength and truth delibe-

rately accepting sin *were* [are] better than levity and falsehood simply drifting into danger.'—Mrs. LYNN LINTON, *Sowing the Wind* (1867), vol. ii. ch. vii. p. 165.

Akin to the above is the error of using the perfect form of the infinitive, for the simple or indefinite form, after a perfect verb, \* e.g., 'I *intended to have written*' for 'I intended to *write*.' When the action or state denoted by the secondary verb (the infinitive) is prior to that expressed by the primary verb, then of course that infinitive must be in the perfect, e.g., 'He *was proved to have been born* in France,' or 'I *seemed to have seen* the book before.' These are no violation of the rule that, in making a present statement past, only the principal verb need change its tense. Thus 'I *expect to hear*' becomes 'I *expected to hear*'; 'He *is said to be wise*,' 'He *was said to be wise*'; 'He *is believed to be writing*,' 'He *was believed to be writing*'; and 'He *is believed to have written*,' 'He *was believed to have written*.' The following specimens of correct usage exemplify our meaning:—

'One of his poetical lyrics was erroneously attributed to the late Earl of Ellesmere; and when that accomplished nobleman disclaimed its authorship, but at the same time declared that *he should have been proud to have written it*, our peasant's gratification rose into triumph.'—*Statesman*, 13th March, 1858, notice of Robert Story's *Poems*. [This is perfectly correct, because the original words were: 'I should be proud to *have written* (not *write*) it.']

'Not sorry that *we had seen* this famous cave, but heartily glad that *we had not to see it over again*.'—*Times*, 28th December, 1866.

'I would rather read than *have written* it.'—H. CRABB ROBINSON'S *Diary*, &c. (1869), vol. ii. ch. iv. p. 124.

'I had intended to *enable* the reader to test the justice of my judgment by citing and criticising one or two passages of the rival versions.'—*Academy*, 9th January, 1875, p. 33, F. STORR on Crawley's Thucydides. [Correct, not 'I had intended to *have enabled* the reader to *have tested*,' &c.]

'If the traveller is in haste, and wants rather to *have seen* the country and the people than to *see them*, let him take the diligence.'—JOHN LATOUCHE, *Travels in Portugal* (1875), ch. i. p. 1.

'Few things would give me more pleasure than to *have written* [italics in original] a tolerable article for a work [*Encyclop. Brit.*] which will contain so many excellent ones; but that is the only tense of the verb I can look to with satisfaction.'—F. JEFFREY, 1816, *Letters to Macvey Napier* (priv. prin., 1877), p. 15. [Note the difference, 'to write' and 'to have written.']

The force of the infinitival tenses in the last sentence but one would be perfectly retained even though it ran, 'If the traveller *wanted* rather to *have seen* the country and the people than to *see them*;' but it would be lost if 'have seen' were substituted for 'see,' on the faulty principle of the following passages:—

\* Or of a perfect for an indefinite subjunctive, as in—

'When I inserted the stripes and curves, her delight was such that I greatly feared *she would have embraced* me.'—C. W. DILKE, *Greater Britain* (1868), vol. i. p. 370. [Read 'would embrace.']

'I must not omit one [name], which would alone *have been* sufficient to *have shown* that there is no necessary connection between scepticism and the philosophy of the human mind; I mean Bishop Butler.'—SYD. SMITH, *Moral Philosophy*, introd. lect. p. 10. [Read 'be' and 'show.']

'I meant, when first I came, to *have bought* [buy] all Paris.'—*Id.*, let. cccli. vol. ii. p. 266.

'He paid me many compliments upon my sermon against bad husbands, so that it is clear he *intended* to *have made* a very good one.'—*Id.*, let. clxxvii. vol. iii. p. 197. [Read 'to make,' at any rate. Only the context could show whether 'intended' or 'intends' is right.]

'I *should have thought* it a gross act of tyranny to *have interfered* either with his political or his religious opinions.'—*Id.*, on 'Ballot.' [Read 'to interfere with either his,' &c.]

'It *had been* my intention to *have collected* the remnants of Keats' compositions,' &c.—SHELLEY, *Memorials*, p. 152. [Read 'to collect.']

'My notions of the morality of controversy are so strict, that had I in the course of my profession as an advocate at the bar, ever been guilty of one act of abusing that pledge of accuracy, I should have deserved to *have been* stripped of my gown.'—JAS. SIMPSON, Letter to John Colquhoun, 6th August, 1837. [In the first place 'to have been' ought to be 'to be'; in the second it should be, not 'I should have deserved,' but 'I should have thought that I deserved.']

'And it is but a fair presumption, that had he received half the patronage enjoyed by many far less deserving, he would have lived to *have realized* those ardent expectations excited by the perusal of his works,—he would have lived to *have merged* the foibles of his early years in the splendour of enlightened manhood; they say, "best men are moulded out of faults;" he would have lived to *have nobly earned* and proudly *claimed* a most conspicuous elevation on the poetic mount.'—JN. DIX, *Life of Chatterton* (1837), p. 297. [Read 'to realize,' &c.]

'The Prince had determined, the moment he should have entered upon his office, to *have changed* the administration.'—Sir S. ROMILLY, *Life* (3rd ed., 1842), vol. ii. p. 176. [Read 'to change.']

'It would have required a long and careful study of the profound writers of what Lord Bacon terms the Georgics of the mind; concerning the husbandry and tillage thereof, to *have been* able only to trace out the complicated involutions of the bandage which covered many eyes.'—KENELM H. DIGBY, *The Broad Stone of Honour* (1848), p. 151. [A mixed metaphor.]

'Had instruction of this kind been needed formerly, it would have been impossible to *have procured* it; and had it been possible to *have procured* it, it would have been impossible to *have connected* it with the old, narrow, single-subject system.'—Rev. F. B. ZINCKE, *School of the Future* (1852), p. 85. [Read 'to procure,' 'to connect.']

'I intended to *have insisted* on this sympathy at greater length,' &c.—JOHN RUSKIN, *Architecture and Painting* (1854), lect. iii. p. 144.

'I *would have liked* to *have asked*,' &c.—*A Life for a Life* (1859), vol. i. p. 79. [Read 'should' and 'ask.']

'It would have been wrong to *have refused* his kindness.'—*Ib.*, vol. ii. p. 243. [Read 'to refuse.']

'Friendships which we once hoped and believed would never *have grown* cold.'—F. W. FARRAR, *Julian Home* (1859), p. 332. [Read 'grow.']

'To *have suggested* [to suggest] a remedy too mild to be efficacious, or so violent that it would *have been* [be] peremptorily rejected by the patient, would have been alike unavailing in the achievement of any desirable end.'—JAS. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), pref. p. ix.

'The first effect would have been to *have destroyed* the Republic.'—*Ib.*, ch. xi. p. 171. [Read 'to destroy.']

'How Ursula . . . must have delighted to *have told* [to tell] the little fellow tales.'—H. MAYHEW, *German Life* (1864), vol. ii. p. 19.

'We happened to *have been* [to be] present on the occasion, and found,' &c.—*Ib.*, vol. ii. p. 69.

'We should have thought that the Bishop [of Oxford] might have been contented to *have pointed* out [to point out] that to nations, as to individuals, selfishness is its own worst punishment.'—*Spectator*, 1st September, 1866, p. 966.

'He would have liked to *have read* [to read] it to Isola; it would have been pleasant to *have heard* [to hear] his own voice giving due emphasis to the big words.'—MRS. LYNN LINTON, *Sowing the Wind* (1867), vol. ii. ch. ii. p. 42.

'If he had lived longer, it *would have been* difficult for him to *have kept* [to keep] the station to which he had risen.'—H. L. BULWER, *Historical Characters* (1868), vol. ii. p. 412, 'Canning.'

'Could I have chosen my own period of the world to *have lived* [to live] in, and my own type of life, it should *be* [have been] the feudal age, and the life of a Cid, the redresser of wrongs.'—REV. F. W. ROBERTSON, *Life*, &c. (1868), p. 37.

'Faults very often drop from us by thinking about them. I was remarking to a friend one day the common negligence of writing "I never should *have* thought to *have seen* you here," when he smiled and showed me that I myself had done it in the *Examiner*. I thought I should have dropt at the shock!'—W. S. LANDOR, quoted in his *Biog.* by John Forster (1869), vol. ii. bk. vii. p. 420.

'Not that a sunbeam would have been so foolish as to *have come* in [to come in]; it would have known how much it would *have been* [it would be] out of place.'—MRS. HARVEY, *Cositas Españolas* (1875), ch. viii. p. 133.

'I had hoped never to *have seen* the statues again when I missed them on the bridge' [over the Seine].—MACAULAY, *Life and Letters* (1876), vol. ii. p. 47. [Read 'to see.']

Sometimes the error consists in putting the infinitive, instead of the verb on which it depends, in the perfect tense, e.g.:—

'I *should like* very much to *have seen* him.'—SYDNEY SMITH, let. cxlix. vol. ii. p. 164. [Better: 'I should have liked to see.']

'There are many of the remaining portions of these Aphorisms, on which we should like to *have dwelt*,' &c.—*N. Brit. Rev.*, May, 1853, p. 105. ['Should have liked to dwell.']

'It was, however, his [the Lord Advocate's] intention to *have introduced* an amending bill, but the state of the public business prevented him.'—*Scotsman*, London Letter on the House of Commons, 30th June, 1875. [Read, 'it had been his intention to introduce.']

Two blunders *sui generis* in the use of tenses are made in—

'If it *had not have happened* that the way of the curious party lay in the direction,' &c.—JAMES GREENWOOD, *Unsentimental Journeys* (1867), vol. i. p. 7. [Read, 'if it had not happened.']

'Instead of turning out, as he *would had to have done* on any other working morning.'—*Some Habits and Customs of the Working Classes* (1867), p. 114. [This is worse than 'would have had to have done.' It should be, 'would have had to do.']

In contracted sentences, in subordinate clauses, and in answers, the auxiliaries *have, do, shall, will, may, and can* admit an ellipsis of the principal verb, *e.g.*, 'I never *did*, and I never can, like his opinions;' 'I am surprised that he has acted as he *has*;' 'Hast thou not sworn allegiance unto me? I *have*.' But such ellipsis is justifiable only when the form of the principal verb, as it stands in the one sentence, is such as can be repeated without change in the other. 'He should not *do* as he has' (*do*) is therefore wrong, as also are—

'Shelley, like Byron, knew early what it was to love; almost all the great poets *have*.'—MEDWIN'S *Memoir of Shelley* (1833), p. 9. [Read either 'have known it,' or better 'like Byron and almost all the great poets.']

'It will be by grafting the feeble shoots of Liberty upon the stock of Catholicism; an experiment which *has* hitherto, and must ever, prove abortive.'—DOBLADO'S *Letters* (2nd ed.), let. xiii. p. 392. [Read, 'has hitherto proved.']

'That foreign taste, habits, arts, interests, and persuasions *may have* and did exercise a powerful influence is doubtless true.'—JAS. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 38. [Insert 'exercised' after 'have.']

'We are all apt to imagine that what is, always *has*, and always will be.'—*Too Much Alone* (1865), ch. i. p. 2. [Insert 'been' after 'has.']

'She could meet no one among the lanes and cornfields who could either claim her, as *had* those odious relations of hers.'—MRS. L. LINTON, *Sowing the Wind*, (1867), vol. i. ch. viii. p. 204. [Read, 'as those odious relations had done.']

'Through God's great mercy and grace she never *has*, and let us humbly trust and believe she never *will*.'—REV. W. MCILWAINE, *On a Religious Establishment* (Dublin, 1868), p. 39.

'But you will *bear* it as you *have* so many things.'—SIR J. T. COLERIDGE, *Memoir of Jn. Keble* (2nd. ed., 1869), vol. ii. ch. xvii. p. 403. [Read 'have borne.']

'I am anxious for the time when he will talk as much nonsense to me as I *have* to him.'—W. S. LANDOR to Southey, 1819, *Biography of W. S. Landor*, by John Forster (1869), vol. i. p. 452. [Read 'have talked.']

'But the problem is one which no research has hitherto solved, and probably never *will*.'—SIR H. HOLLAND, *Recollections of Past Life* (1872), ch. xiii. p. 345. [Read 'will solve.' Nor can one say 'no research never will.' Correct, therefore: 'is one that research has never solved, and probably never will solve.']

'When reasonable men are compelled to belong to a society whose members in authority proclaim as truths doctrines which *they* cannot accept in any sense as true,—when they are compelled to acquiesce in what they believe



to be gross superstitions—they *will*, and in patient, indifferent Spain they *have*, for a while, given a silent acquiescence.’—H. J. ROSE, *Untrodden Spain* (1875), vol. i. p. 244. [Read, ‘they will give.’ The italicised ‘they,’ moreover, is extremely ambiguous. Read, ‘whose doctrines, proclaimed by members in authority, they cannot accept in any sense as true.’]

‘Failing, as others *have*, to reconcile poetry and metaphysics, he succeeds better in speculations inspired by the revelations of lens and laboratory.’—E. C. STEDMAN, *Victorian Poets* (1876), p. 170, ‘Alfred Tennyson.’ [Read ‘have failed.’]

‘No introduction *has*, nor in all probability ever will, authorize that which common thinkers would call a liberty.’—P. B. SHELLEY to W. Godwin, 1811, *Memoirs of W. G.* (1876), vol. i. p. 201. [Read, ‘an introduction never has authorized, and in all probability never will authorize.’]

‘Some part of this exemption and liability *may*, and no doubt is, due to mental or physical causes in the unhappy or fortunate individual.’—*Spectator*, 24th March, 1877, p. 370. [Read ‘may be.’]

‘Blake wrote and drew with marvellous genius, but I doubt whether any one *has* or would care to follow in his steps.’—T. GAMBIER PARRY, *Transactions of Social Science Association* (1878), p. 148. [Read ‘has followed.’]

‘He ridicules the notion that truth will prevail; it never *has* and it never *will*.’—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 266, ‘Landor.’ [Read, ‘has prevailed and it never will prevail.’]

‘Dr. Donald Macleod, minister of Park Church, Glasgow, and editor of *Good Words*, writes to the papers denying indignantly the insinuation made by one of his supporters in Auld Reekie (save us from our friends), that while he discharged the clerical duties thoroughly he only discharged the editorial duties partially, that while he did the one class *in propria persona*, he did the other principally by deputy. He says, *inter alia*,

“The correspondence alone which I have to conduct is at once extensive and demanding thoughtful attention, but I never *have*, nor ever will, allow literary work to interfere with the due discharge of pastoral.” You *never have allow* that, doctor, the magistrate means Mr. Editor, and he hopes, too, that you *never will allowed* it, never no more. “Literary work,” indeed! Is this epistle of the reverend editor a specimen of his literary work, and is the parcel like the sample? Literary work, by George (the Bailie means by Saint George’s)—well, let us hope at any rate that the pastoral work is more pastoral than the literary is literary.”—*The Bailie*, November 5, 1879.

‘I never *have*, and never will, attack a man for speculative opinions.’—H. T. BUCKLE, 1859, *Life and Letters* (1880), vol. i. p. 311. [Read ‘have attacked.’]

‘He *dare* not,’ ‘he *need* not,’ are pronounced solecisms by Crombie, but philology justifies the non-inflection of *dare*, it being really an old past tense, like *can* and *shall*. ‘But,’ says Prof. SKEAT, ‘the form *he dares* is now often used, and will probably displace the obsolescent *he dare*, though grammatically as incorrect as *he shall* or *he cans*.’ ‘He *dares* (challenges) me to do it’ is, of course, universal; and some grammarians (*e.g.*, Mr. Mason, p. 84) would draw a like distinction between ‘He *needs* (transitive) nothing’ and ‘He *need* (incomplete predication) not do it.’ A false analogy, however, to

an obsolescent form is hardly sufficient warranty for *need*, which therefore we would change to *needs* in—

'The harsh but salutary doctrine of self-dependence *need* never be heard of.'—MISS MULOCK, *A Woman's Thoughts About Women* (1858), p. 24.

Participles are often a valuable means of condensation, as instead of two clauses, with two finite verbs, one finite clause and participle will suffice when there is a common subject, *e.g.*, '*Born* in 1800, *he died* in 1864' = 'He was born in 1800, and died in 1864.'

'*Viewing* such a wealth of female beauty, and seeing on every hand so many charming faces and graceful figures, *I am* sometimes disposed to look at our girls as the Scottish maiden looked at love—in the abstract.'—A. HALLIDAY, *Sunnyside Papers* (1866), ch. ix. p. 105.

'Accident *having* opened a new and most congenial career to him, and *having* become a great favourite of and of much use to Mr. Nash, *he* ultimately accompanied his patron to London.'—C. J. MATHEWS, *Autobiography* (1879), vol. ii. p. 39. [Read, 'he became a great favourite . . . and ultimately,' &c.]

These two passages illustrate the convenience and the dangers of this participial construction. The first is perfectly correct, '*viewing* . . . figures' standing in opposition to the subject 'I.' The second is not actually incorrect, but there is obvious awkwardness in the two '*having*'s—the one absolute, the second in apposition to the subject 'he,' but connected with its absolute predecessor by 'and.' Too great care cannot be exercised to leave no doubt as to what a participle really is placed in apposition to, if one would avoid the error known as the 'misrelated participle.' In the following examples we have first—cases where the sentence contains no word to which the participle can possibly refer,\* next—cases where it refers to a possessive pronoun only, and lastly—cases where its true relation is obscured by faulty collocation.

'*Having* thus asserted *his* prerogative, and put on his clothes with the help of a valet, the count with my nephew and me, *were* introduced by his son; and received with his usual style of rustic civility.'—SMOLLETT, *Humphrey Clinker* (3rd ed. of *Works*, by R. Anderson, 1806), vol. vi. p. 184. ['*Having*' here refers to the person whom the Count was visiting, as appears from the context. '*Were*,' too, should be '*was*.']

'Sir Charles Wetherell addressed the House [of Lords] for three hours . . . ; when, *being* fatigued by his exertions, their lordships adjourned to the following day.'—*British Almanac* (1836), p. 198. [It would appear that their lordships were fatigued with *his* (Sir C. W.'s) exertions.]

'*Being* exceedingly fond of birds, an aviary is always to be found in the grounds.'—H. C. SIRR, *China and the Chinese* (1849), vol. i. p. 326.

'There is a story of a father whom his son resolved to rob. *Having left* unguarded the key of his escritoire as if through forgetfulness, the thief rushed towards the gold.'—Prof. J. P. NICHOL, *Moral Training in our Common Schools* (1858), p. 32.

'*Speaking* with a poor woman about the daughter of her neighbour, . . . she said, "I reckon,"' &c.—*Life Amongst the Colliers* (1862), p. 13.

\* It should be observed that there are a few participles which may be used absolutely, and which in fact have assumed a quasi-prepositional character. Such are *notwithstanding*, *concerning*, *regarding*, &c.

'For *being* now without a father's protection, and under the sanctuary of his roof, St. John Aylott . . . was only careful,' &c.—Mrs. LYNN LINTON, *Sowing the Wind* (1867), vol. ii. p. 245. [Read, 'as she was.']

'The admiral was called upon to say whether he recognized in the body present the corpse of the Emperor Maximilian. . . . *Replying* in the affirmative, *the coffin* was again closed.'—Letter from Vera Cruz, quoted in *Pall Mall Gazette*, 31st December, 1867.

'*Considering it* merely in that light, it is the most ancient and the most curious memorial of the early history of mankind.'—H. L. BULWER, *Historical Characters* (1868), vol. ii. p. 16. [For 'considering it' read 'considered.']

'It became desirable on every account to settle as soon as possible the differences between the colony and the mother country ; and, *having vainly attempted* to do this in other ways, *it was resolved* at last to send some superior diplomatist,' &c.—*Id.*, *ib.*, vol. ii. p. 344.

'*Being* one of the principal churches in Sydney, *it was* not unnatural to look for some degree of intelligence in the preaching department.'—*The Pilgrim and the Shrine* (1868), vol. ii. p. 249.

'*Having indignantly refused* to relinquish her profligate associates, the Curé of St. Sulpice declined administering the sacrament.'—*Woman in France*. [It seems that it is the Curé, not Madame de Berri, that refused to relinquish the profligate associates.]

'John Gibson died on the 27th of January, 1866, and lies in the English cemetery at Rome. *Having been decorated* with the cross of the Legion of Honour, a company of French soldiers, with muffled drums, formed part of the funeral procession, and fired a salute over the grave.'—Lady EASTLAKE, *Life of John Gibson* (1870), p. 243. [It was J. G., not the French soldiers, that had the cross of the Legion of Honour.]

'*Gliding* along its passages, many a word was uttered,' &c.—*Too Much Alone* (1863), ch. xiii. p. 123.

'*Conversing* one day with Beecher on the subject of the war, *he said* : "Our triumph is producing a speedier effect upon you than upon ourselves."—D. MACRAE, *The Americans at Home* (1870), vol. i. p. 64 [*i.e.*, Beecher conversing with himself].

'*Looking back* on the affair, after the lapse of years, the chief mistake seems to have been the simultaneity of the new ecclesiastical arrangement and the advent of the Cardinal Archbishop.'—Lord HOUGHTON, *Mono-graphs* (1873), p. 56, 'Cardinal Wiseman.'

'*Having just now spoken* rather of the disciples than of the Master, this opportunity may be taken to say that,' &c.—Dr. W. SHARP, *Essays on Medicine* (1874), essay xiii. p. 342.

'*Having perceived* the weakness of his poems upon the Franco-German war, *they* now re-appear to us under new titles, and largely pruned or otherwise remodelled.'—E. C. STEDMAN, *Victorian Poets* (1876), p. 354, 'Robert Buchanan.'

'*Looking back* from this distance of time and across a change of political and social manners far greater than the distance of time might seem to explain, *it* appears difficult to understand the passionate emotions which the accession of the young Queen seems to have excited on all sides.'—JUSTIN MCCARTHY, *History of Our Own Times* (1879), vol. i. ch. i. p. 20.

'*Allowing* for the exaggeration of friendship and poetry, *this* is not a bad description of what Lord John Russell's style became at its best.'—*Id.*, *ib.*, vol. i. ch. ii. p. 43.

'Amazed at the alteration in his manner, every sentence that he uttered increased *her* embarrassment.'—MISS AUSTEN, *Pride and Prejudice*, ch. xlii.

'The mother of the boy was present, and, justly *indignant* at the bar . . . *believing*, as she did, in his entire innocence, the display of the watch caught *her* attention.'—*Trails of Character* (1860), vol. ii. p. 338.

'His career was cut short in the youth of his popularity, *having* been killed in a duel by Aaron Burr.'—JOS. WILLIAMS, *The Rise and Fall of the Model Republic*, p. 232.

'Not *having* seen them for some years, *her* arrival occasioned considerable excitement.'—WILLIAM GILBERT, *Dr. Austin's Guests* (1866), vol. ii. p. 97.

'*Vested* with a dignity which humanity has never possessed in any other person, this aggravation in *his* case was unparalleled.'—W. J. FOX, *Works*, vol. ii. p. 267.

'A young hunter fell in love with a beautiful girl whom he sought for his wife, and *being* the pride of his tribe, both for swiftness in the race and for courage in war, *his* suit was accepted by her father,' &c.—HEP WORTH DIXON, *New America* (2nd ed., 1867), vol. i. ch. vii. p. 78.

'*Being* early killed, I sent a party in search of *his* mangled body.'—*Rough Notes by an Old Soldier* (1867).

'*Entering* the factory gate, the *evidence* offered *his* visual organs [eyes?] might lead,' &c.—JAS. GREENWOOD, *Unsentimental Journeys* (1867), ch. ix. p. 60.

'But official gentlemen then were even more official than they are now; and *fancying* that every man in office was a great man, every one out of it a small one, *their* especial contempt was reserved for a public writer'.—H. L. BULWER, *Historical Characters* (1868), vol. ii. p. 134.

'*Having* become prostrated with loss of blood, Commander Lechmere carried out *my* orders with readiness and attention, and I cannot speak too highly of the conduct of this officer, for it was not till some time afterwards it was discovered he was wounded so severely that he nearly fainted.'—Lieut. H. H. WILDING, Despatch, 15th August, 1873, from Cape Coast Castle. [It was not, as the apposition would require, Commander Lechmere, but the writer, that had become prostrated.]

'This copy is now in *my* possession, *having* purchased it at the sale of his Grace's library, and I need not add that I esteem it as one of my greatest literary treasures.'—ARCHIBALD CONSTABLE, *Life*, &c. (1873), vol. i. p. 23.

'*Looking back*, the happiness of *my* young life is associated with her; looking forward, I have comfort and satisfaction in the hope of rejoining dear grandmamma.'—MRS. L. POTTER, *Lancashire Memories* (1879), p. 55. [The second apposition is correct, the first is false.]

'*Complaining* of a prickling sensation in his head, Matthew entreated *him* to abandon the use of liquor.'—REV. C. ROGERS, *Leaves from My Autobiography* (1876), p. 283. [This is as if, not R. Tannahill the poet, but his brother Matthew, 'complained,' &c.]

'When *preparing* for his examinations, I had sometimes to rise from *my* own bed to urge *him* to retire to his.'—DR. VAUGHAN, *Memoir of R. N. Vaughan* (1864), p. 9. [It should be 'when he was preparing,' &c.]

'*Preaching* on one occasion in a village chapel, a pious old woman said to *him*,' &c.—*Ib.*, p. 39.

'Returning home shortly before midnight on the 2nd instant, *he* began by smashing the furniture. *Remonstrating* with him about this, he said he would "settle *her*" if she said any more.'—*Manchester Examiner and Times*. [The first participle is right, the second wrong.]

'Having chosen Aristotle as the representative of Ancient Science, *it* is unnecessary for *me* to expound the doctrine of his various precursors.'—G. H. LEWES, *Aristotle* (1864), ch. v. p. 101.

'Sometimes *meeting him* at the printing office of Mr. Clowes, *he* would tell *me*,' &c.—CH. KNIGHT, *Passages of a Working Life* (1865), vol. iii. ch. ii. p. 37.

'Not knowing the character of his host, *these* gratulations failed to strike the hearer as either strange or unnecessary. *Implying*, as Mr. Edfords did, that his niece's character afforded grounds for uneasiness, *it* was natural that he should felicitate himself on being rid of the charge.'—MRS. RIDDELL, *The World in the Church* (1863), vol. i. p. 94. [Construction wanting in both sentences.]

Again: 'Thinking of them, Mina, my *pen* tarries as I write.'—*Ib.*, vol. i. ch. xi. p. 227.

'Being the only child of a man well to do, nobody would have been surprised had *Agnes Stanfield* been sent to a boarding-school,' &c.—MRS. OLIPHANT, *Agnes* (1866), vol. i. ch. i. p. 7.

'Starting on the service in the most cheery way, and with every plank and spar about her as lithe and elastic as the sole use of ash and yew could render them, a score of trips could not fail to bring *her* to her knees,' &c.—JAS. GREENWOOD, *Unsentimental Journeys* (1867), ch. viii. p. 56.

'Living with the Morgans, they force *him* [Coleridge] to come with them to the lecture-room.'—H. CRABB ROBINSON'S *Diary*, 1811 (1869), vol. i. ch. xiv. p. 354.

'About four o'clock, *complaining* of shortness of breath, Capt. Pendleton, who occupied an adjoining room, . . . was called to lift *him* into the easy-chair.'—*Memorials of P. Henderson, M.D.* (1870), p. 149. [It was not Capt. P. who complained.]

'Not *returning* home as expected, the family became alarmed, and about nine o'clock a party of men set out alongside of the river in search of *the boys*.'—*Manchester Examiner and Times*, 16th January, 1871. [It was the boys, not the 'family,' that had not returned home.]

'Warmly *attached* to country pursuits, political life was a burden and sacrifice to *him*.'—Sir H. HOLLAND, *Recollections of Past Life* (1872), p. 204.

'Having become their property by the fortunes of war, and having been temporarily propped up by its captors for their own convenience, *the people* of Belfort indulged the hope that *it* [the fort] was to be spared them.'—*Times*, 9th August, 1873. [Not 'the people' but 'it' being opposed to 'having become,' the arrangement is faulty. It would be better to say, 'As it had become,' &c.]

Faulty apposition is commonest in the use of participles, but is not unknown to other parts of speech, *e.g.*:—

'As one of his [Sir William Hamilton's] most distinguished pupils, and in habits of personal intercourse with that eminent man, *I* am quite sure that *you* will have deeply participated in the sense of an irreparable loss,'

&c.—Testimonial by F. RUSSELL, Esq., Advocate, in favour of Professor Fraser, Edin., 14th May, 1856. ['As one,' &c., relates probably to 'you,' not to 'I,' as the allocation suggests.]

'The *person* about whom gathered almost as much interest as about the prisoner himself, *Lizzie's* appearance in the witness-box caused a profound sensation.'—Mrs. LYNN LINTON, *Lizzie Lorton*, vol. iii. p. 283. [Read, 'Lizzie, on her appearance in the box, caused,' &c.]

'A *stranger* to local politics, *her* parties were largely frequented by fashion as well as learning of the city, and admission to them [was] eagerly coveted even by the graver departments of science.'—Sir H. HOLLAND, *Recollections of Past Life* (1872), p. 88. [An imperfect apposition; 'her' refers to Mrs. Apreece, and 'a stranger,' &c., refers to 'her,' which, however, is an adjective here. Compare the following correct usage where 'that,' however, should be 'the literature':—'A fair scholar, he nevertheless revealed more in the loose and profligate literature of the Byzantine times than in *that* of the older classics.'—*Ib.*, p. 108.]

### VERBALS.

'The present participle,' says LINDLEY MURRAY, 'with the definite article *the* before it, becomes a substantive, and must have the preposition *of* after it.' Now whatever *opening*, *reading*, and *building* are in 'the *opening* of the door,' 'the *reading* of the will,' and 'the *building* of the ark,' one thing at least is certain, that they are not participles. According to Dr. ABBOTT (*Shakespearian Grammar*, p. 65) the infinitive in *-en* has become *-ing* in such phrases as '*Seeing* is *believing*,' = 'To see is to believe;' but Dr. MORRIS (*English Accidence*, p. 178) maintains that although, in sense, *seeing* and *believing* are equivalent to infinitives, they are not so in form, but merely represent Old English substantives in *-ung*. 'Such a phrase,' he says, 'as "It is hard to *heal* an old sore" may be converted into "It is hard *healing* an old sore;" but tracing phrases of this kind only as far back as the sixteenth century, we find that a preposition has disappeared after the verbal substantive, as: "It is hard *healing of* an old sore," and "It is evil *waking of* a sleeping hog" (Heywood's *Proverbs*). We usually abridge sentences containing the verbal substantive, so that it looks like a gerund, as "For the *repealing* of my banished brother" can now be expressed by "For *repealing* my banished brother." Mr. MASON, again, in his *English Grammar*, p. 64, opposes the opinion that there is no gerund in *-ing* distinct from those modernised forms in *-ung*. He raises the objection 'that the nouns in *-ung* furnish no explanation of the compound gerunds, and that the verbals in *-ing*, commonly called gerunds, have a power of governing objects which never belonged to the nouns in *-ung*. . . . It is better to allow (with Koch) that, besides the descendants of the nouns in *-ung*, there is a class of verbal substantives in *-ing*, descended from the old Anglo-Saxon gerund, which Koch traces (ii. 98) through such forms as *to bodianne*, *to bodiende*, *to fleonde*, *in tornand*, *to accusinge*, *for to brennyng*,' &c. According, then, to Abbott, *of* would not seem to be required after verbals, whether they are preceded by the definite article or not; according to Dr. Morris, it was required by sixteenth-century usage in either case; according to Mr. Mason it is required or not, according as the verbal has more or less of a substantival or of a verbal character. Adopting this last view, and substituting 'verbal' for 'present participle,'

we find that Lindley Murray's rule generally\* holds good, the definite article indicating the substantival character of the verbal. 'Of' should be supplied in the following passages, especially when there are two verbals, one with, and one without, the preposition :—

'I assure you therefore seriously, and upon my honour, that the *carrying* this point seems essential to the success of this measure.'—W. PITT, Letter to the Duke of Rutland, 1785, *Miscellanies* by Earl Stanhope (2nd ed., 1863), p. 3.

'In hot climates, the *letting* into a country a mass of stagnant water,' &c.—BENTHAM, *Works*, vol. i. p. 175.

'The *ascertaining* a principle in metaphysical science is sometimes the *clearing up* of a doctrine of revelation.'—W. J. FOX, *Works*, vol. iii. p. 274. [Insert 'of' after 'ascertaining,' as there is 'of' after 'up.']

'Mr. Mill will see that the point of dubiety spoken of was one which suggests not the *hanging* of the culprit, but the *sparing him*.'—P. P. ALEXANDER, *Moral Causation* (1868), ch. vi. p. 61. [It should be 'the sparing of him' as well as 'the hanging of the culprit.']

'I had the misfortune to displease him by *unveiling* of the future, and *revealing all the dangers*,' &c.—H. L. BULWER, *Historical Characters* (1868), vol. i. p. 378, *note*. Translation by H. L. B. from the French of Talleyrand. [Delete 'of.']

'If motherhood does not include the companionship of the children, if it does not mean the *training*, by love, of their young minds, and the *rendering* their lives happy by judicious care, what can it mean?'—Mrs. LYNN LINTON, *Ourselves* (1869), p. 74. [Insert 'of' after 'rendering' as after 'training.']

'In approaching the practical problem, there are two parts that will need to be kept distinct—the *first starting* of the new system, and the *keeping* it going after it has been started.'—Prof. CAIRNES, *Essays in Political Economy* (1873), p. 205. [Insert 'of' after 'keeping,' as after 'starting.']

A common and a kindred error is exemplified in 'I heard of *him running* away,' 'It is of no use *you saying* so' for '*his* running,' 'your saying.' Reverse the order of these sentences, and the error is obvious—'He running away was announced to me.' 'You saying that is of no use.' Here 'running away' and 'saying' are as much substantives as are

\* 'Generally,' because, as is pointed out in Moon's *Bad English* (1868), pp. 115-6, there certainly seems to be a difference between 'The meeting of Edwin and Arthur was long delayed' and 'The meeting Edwin and Arthur was a great pleasure to me.' So 'The hearing of the case is fixed for Monday' is right beyond all question, but it is not so certain whether we should say: 'The hearing a lie differs from the telling a lie,' or 'the hearing of . . . the telling of a lie.' One way of solving the doubt is to omit the definite article, another to substitute a substantive for the verbal, *e.g.*, in—

'Trajan's suppression of the informers; his *discouraging* prosecutions under *Leges Majestatis*; his relaxation of the tax on inheritances; and the impartiality with which he suffered the law to take its course against his own procurators when they were guilty of any abuse of power, were all real proofs of his sincerity.'—Dr. ARNOLD, *Roman Literature in the Time of Trajan* (1852), p. 387. [Read 'discouragement of' for the ambiguous 'discouraging.']

'*Admitting* that our brains accomplish much without our conscious guidance, will help us to realize that our relation to them is of a variable, an intermitting, and (we may therefore venture to hope) of a terminable kind.'—Miss COBBE, *Unconscious Cerebration* (1872), p. 333. [Read 'The admission']

'escape' and 'assertion,' and require like them possessive pronouns. Mr. MASON, however, remarks on p. 169, that 'there are some expressions in which the attributive pronoun is always used, as "You will oblige me by *all leaving* the room;" "I have my doubts as to *this being* true;" "You seem to understand me by *each* at once her choppy finger *laying* upon her skinny lips" (Macbeth); and the best writers sanction the participial construction, as "Upon *Nigel inquiring*" (Scott); "These circumstances may lead to your *Ladyship quitting* this house" (Thackeray), &c. To us these passages seem as indefensible as 'Nigel inquiry,' 'her Ladyship departure,' and to need correction as much as the following :—

'It was supposed that the *waggon wheels resting* on a smooth surface would diminish friction.'—J. DEVEY, *Life of J. Locke* (1862), p. 51. [The insertion of an apostrophe after *wheels*, to show that it is a genitive, gives the required sense, 'the fact that the wheels rest.']

'*Horace trembling* for the life of Virgil, is an interesting *moment* in the history of poetry and friendship.'—GIBBON, ch. lvi., note 7, p. 233. ['Horace's trembling' is probably intended, but even so 'moment' is not a very happy word. 'Episode' would possibly be better.]

'Vico observes that the *wife bringing* a dowry is evidence of her freedom.'—BUCKLE, *Works* (1872), vol. i. p. 369. [Read, 'the wife's bringing,' &c.]

'Was the mere fact of Mr. *Trelyon returning* to Eglosilyan next day anything to be sad about?'—W. BLACK, *Three Feathers*, ch. xxviii. p. 48 (*Cornhill*, March, 1875, p. 382). [Read, 'Mr. Trelyon's returning,' or, better, 'Mr. Trelyon's return.']

'I suppose her knowledge of the *Emperor having left* nothing to his son induced her to make such a will.'—Madame BONAPARTE, *Life and Letters* (1879), ch. viii. p. 137. [Read 'Emperor's.']

'The report of her death originated from *her* having been despaired of in September.'—*Ib.*, ch. viii. p. 139. [Here 'her' is probably the possessive pronoun, and so correct, since on the next page we find : 'The absence of my correspondent . . . prevented *his* making the inquiries sooner.']

Compare on the point this passage from the *Quarterly Review*, July, 1876, p. 8, note, from a review of the *Life of Macaulay* :—

'In an unpublished paper on "Appointment by Competition," we find in vol. ii. p. 342, the following sentence: "*Instead of purity resulting from that arrangement to India*, England itself would soon be tainted." Can the construction of which the words we have italicised are an example be found anywhere in the published works of Macaulay? Or in any writer of fair repute before the present century? Or even before the present day? Let any one, who desires to test its accuracy, try to translate it into a foreign language. Fonblanque, who was laudably jealous for our noble mother tongue, protested against this usage. His editor records the protest, and in the next page himself commits the crime. We find another example in Macaulay's letter to his father, at p. 150 of vol. i. : "All minds seem to be perfectly made up as to the certainty of *Catholic Emancipation having come* at last." This very slovenly form of speech is now coming in upon us like a flood through the influence of newspapers, official correspondence, and we know not what beside.'



## ADVERB.

The employment of adverbs as adjectives is not to be commended. Early in this century, CROMBIE, while condemning '*soonest* and deepest root,' 'a *soon* issue,' and 'the *then* ministry,' observed that 'this error seems to gain ground; it should therefore be vigilantly opposed, and carefully avoided.' Instances of its occurrence since Crombie's day are—

'I suppose Attwood borrowed the money, from this remarkable and ceremonious acknowledgment on his part: had I been sober I would just as soon have lent him the nose on my face; for, in my *then* circumstances, the note was of much more consequence to me.'—W. M. THACKERAY, *The Paris Sketchbook* (1840), 'A Gambler's Death,' par. 10. [Read, 'in my circumstances at the time.']

'Campion looked back at the fair innocent creature, whose long dark curls, after the *then* country fashion, rolled down from beneath the hood below her waist.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. iv. p. 64. [Read, 'ruling country fashion,' or 'country fashion of the day.']

'The *seldom* use of it.'—Archbishop TRENCH, *Select Glossary* (3rd ed., 1865), p. 109. [Read 'rare.']

'My Lord Duke's entertainments were both *seldom* and shabby.'—THACKERAY, *Esmond*, bk. ii. ch. xiv. [Read 'rare,' 'few,' or 'unfrequent.']

'There are a few disagreeable matters of style [in Augusta Webster's Works], such as the repeated use of the adverb *almost* as an adjective, "*an almost* child;" and the same misuse of other adverbs, as in—"to think on the *once* themes is to be my *once* self;" and "joy at this house's *now* despair." Such things as these are too dreadful to criticise.'—H. B. FORMAN, *Our Living Poets* (1871), p. 173.

In the next example the adverb *otherwise* is promoted to substantival dignity by a blunder commoner in 'penny dreadfuls' than in quarterly reviews—

'Boys or lads from all the schools competed, and their success or *otherwise* indicated whose teaching was most efficient.'—*Westminster Review*, January, 1873, p. 143. [Read, 'success or *failure*.']

## PREPOSITION.

'The original function of prepositions,' says Mr. MASON, 'was to give precision and definiteness to the somewhat vague ideas of the relation of actions to things, which was expressed by the case-endings of nouns.' In English, where all the case-endings with one exception are lost, prepositions play an unusually important part; the sense of a sentence may be wholly changed by the substitution of one of these defining words for another, *e.g.*, in—'He is on the way *to* (from) London;' 'The money was given *by* (to) him;' or 'John reached the winning-post *before* (after) Charles.' In short and simple sentences like these no one could easily go astray; but in longer sentences, or in metaphorical usage, confusion of prepositions is not rare. Starting with one idea, the writer drops it, and unwittingly takes up another; or he fails to comprehend the simile on which

his metaphor is based. No one would say, 'I gazed at Edinburgh *in* (from) Arthur's Seat,' or 'I beheld the city *from* (in) the light of a summer dawn;' but, in metaphors, we meet with '*in* this point of view' and '*from* that light,' e.g.—

'If I did not consider them *in* [from] a different point of view.'—WILLIAM LOWNDSE to Dr. Parr, quoted in Dr. P.'s *Works* (1828), vol. viii. p. 380.

'Looked at *in* [from] this point of view, we cannot refuse to regard them as organisms of some peculiar and amazing kind.'—S. SMILES, *Industrial Biography* (1863), ch. xv. p. 298.

'*In* [from] this point of view, Mr. Spencer and Comte seem to divide the elements of the truth between them.'—Prof. E. CAIRD, *Contemp. Rev.*, July, 1879, p. 667, 'Social Philosophy and Religion of Comte.'

'To these expressions of the opinion of Dr. Thirlwall the better part of the Liberal party in the Church naturally looked, as the best exposition of the question in the light *from* [in] which, by their religious temperament and political principles, they are disposed to regard it.'—Rev. F. ARNOLD, B.A., *Our Bishops and Deans* (1875), vol. ii. ch. i. p. 20, 'Literary Bishops.'

In all the next six passages except the last, the blunder seems due to a confusion of two ideas:—

'To hunt her down as you would an outlaw, because forsooth she has dared to love a Catholic; and drag her home, to be forced . . . to renounce that Church *into* whose maternal bosom she has doubtless long since *found* rest and holiness!'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xiv. p. 240. ['Found rest *in*,' but 'fled for rest *into*.']

'I really believe that, except *to* doctors and clergymen, and the very few intimate friends who have seen me frequently, even my state of extremity *has been doubted*.'—Miss MITFORD, *Letters and Life* (2nd series, 1872), vol. ii. p. 147. ['Doubted *by*,' but 'seemed doubtful *to*.']

'I think it must have been *to* some such primitive explanation of the whooping-cough that there *has grown up* in Austria the unique custom of treating that disease by administering the rod.'—M. D. CONWAY, *Fraser's Magazine*, May, 1873, p. 615, 'Vienna.' ['Has grown up *from*,' but 'is due *to*.']

'To the Italian (even to one who carries a stiletto) the English practice of boxing is a sheer brutality; while *to* an Englishman (himself perhaps not a Joseph) the *cavaliere servente* is *looked upon* with reprobation tempered by scorn.'—GEORGE CALVERT, *Essays Æsthetical* (Boston, 1875). ['Is looked upon *by*,' but 'is an object of reprobation *to*.']

'*From* this coalition and not *from* the spirit of its own laws and institutions, he *attributed* the harsh and ungenerous treatment of our fallen enemy Napoleon Buonaparte.'—*Autobiography of Mrs. Fletcher* (1875), p. 374. ['Attributed *to*,' but 'he *derived* it from,' or 'it arose *from*.']

'Darmstadt, in addition to its library and theatre, *recommended* itself to him *from* its freedom from noise, and *from* the woods in its vicinity.'—ED. ZELLER, *Strauss in his Life and Writings* (1874), p. 124, translation. [For the first and third 'from' read 'by.']

Sometimes even the right preposition is used in the early part of a sentence, but later on another takes its place, e.g.—

'The crimes which he [Dr. Büchner] lays to the charge of Christianity may have been due rather *to* the absence of its true spirit in many of its

so-called disciples than *from* any inherent intolerance in that spirit itself.'—*Scotsman*, May, 1872, Review of 'Dr. Büchner on Man.' ['From' is due probably to a non-existent 'may have arisen.']

'They all agreed that inferior men, getting possession of this power, persistently applied it *to* their own narrow purposes, rather than *in* upholding the principles of an institution then falling into disrepute by reason of these vices.'—*Memoir of B. R. Haydon* (1876), vol. i. p. 26. [For 'in' read 'to.' The author probably fancied he had used the verb 'employed.']

'As a rule, the girls appeared less intelligent than the boys. Miss Whately informed me that the appearance was less *from* any want of natural intellect, than *in* making them understand the advantages of education.'—*Facta non Verba* (1874), by the Author of *Contrasts*, p. 279. ['In,' due perhaps to 'consisted *in*,' should be 'from,' but even then the sense is incomplete. Read, 'arose less from any want of natural intellect than from the difficulty of making,' &c.]

'The gossip of the time in which they live is certain to credit them continually *with* vices in which they do not indulge, and *in* faults which they do not commit.'—Prof. ROGERS, *Historical Gleanings*, p. 143. [On this Mr. A. B. BEAVAN remarks: '1. Can Mr. Rogers construe this passage? 2. Can anybody else?'—*Thorold Rogers, the Historical (Tare) Gleaner* (1870), p. 18.]

Some blunders in the use of prepositions seem so to have stereotyped themselves as now to be almost universal. No one would say, 'He turned away *to* (for *from*) him in a rage;' but nine perhaps out of ten authors write, 'I am averse *to* (not *from*) this proposal,' though *averse* (Lat. *aversus*, from *ab*, 'away,' and *vertere*, 'to turn') bears just the same meaning as 'turned away.' The blunder seems to be based on the false analogy of 'adverse (hostilely opposed) *to*;' and Mr. FITZEDWARD HALL remarks that 'if we had had a verb neuter *avert*, it may be that the influence of the preposition it would regularly have taken would have kept us from altering the "averse *from*" of our forefathers into "averse *to*," now generally prevalent' (*Modern English*, p. 83). The two usages are seen in—

'He was not averse *from* a moderate quantity of good, sound, fruity port.'—G. A. SALA, *Gentleman's Magazine*, Sept., 1878, p. 261, 'Cupid.'

'Politics, as he makes even Demosthenes admit, are the "sad refuge of restless minds, averse *from* business and *from* study."'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 276, 'Landor.'

'You are already acquainted with his aversion *to* the multitude.'—SMOLLETT, *Humphrey Clinker* (Works, 3rd ed., by R. Anderson, 1806), vol. vi. p. 126.

'I exhorted him to turn that disagreeable piece of formality out of the house, if he should find her averse *to* his proposal.'—*Ib.*, p. 333.

'It is singular, at times, how averse the relations of a man's first wife are *to* his marrying again.'—SMART, *Two Roses*, quoted and condemned by *Spectator*, 23rd October, 1875, p. 1332.

Mr. Hall's remark upon 'averse *to*' occurs in the middle of his exhaustive discussion (pp. 77-84) of the euphonic colloquialism, 'different *to*,' for 'different *from*,' a colloquialism that, creeping into literature as early, at least, as 1603, was afterwards employed by Hayward, Glanvill, Addison, Steele, Cibber, Richardson, Shenstone, Foote, Miss Burney, Southey,

and modern writers by the score. In favour of 'different to' it might be urged that in Latin poetry *differre* occasionally took the dative (*cf.* Horace's 'tragico differre colori,' *Ars Poet.*, 236); but English analogy is certainly opposed to it. No Englishman writes 'differ to,' though 'differ with' (*cf.* Cicero's 'hoc genus causæ cum superiore differt,' *Inu.* 2, 30) is by no means rare, when 'in opinion' or the like is expressed or understood,\* *e.g.*—'If to differ, ever hereafter, with an upstart minister is to be construed,' &c.—JOHN WILKES, *North Briton*, No. 37.

'He was the only one who ventured to differ with that great minister on important questions.'—J. F. CLARKE, *Autobiographical Recollections of the Medical Profession* (1872), p. 467.

The conclusion arrived at by Mr. HALL appears to be that Englishmen may follow 'the vast majority of their educated countrymen,† in preference to obeying the behests of transcendental grammarians;‡' that we may put up with 'different to,' as we do with other prepositional departures from idiomatic propriety. Who nowadays would prefer 'independent on' (like 'dependent on') or 'independent from' (as Sewell, in *Hist. of Quakers*, p. 159) to 'independent of?' how few perceive the false metaphor of 'under these circumstances' (*i.e.*, 'surrounding'; *cf.* the correct French 'dans les circonstances'). Yet, lenient as is Mr. Hall to popular usage, he cannot but censure 'different than' as a 'result of mere heedlessness,' *different* being clearly confounded here with *other*. It occurs in the writings of Addison, Steele, De Foe, Richardson, Coleridge, De Quincey, Thackeray, Cardinal Newman, &c., and in—

\* For a similar question relating to *disagree*, compare the following letter to the *Times*:—

"DISAGREEMENT."

'Sir,—In your report this morning on the consideration of the Lords' amendments to the Irish Land Bill by the House of Commons yesterday, it is stated that Mr. Gladstone used the expression "disagreed from," and Mr. Disraeli that of "disagreed to;" that the question "was put that the House disagree to the Lords' amendment," &c.; and that "the amendment was disagreed from." In proposing the rejection of the Lords' amendments to the Irish Church Bill (July 15, 1869), Mr. Gladstone adopted the expression "disagree with," which is in common use. Thus when a person suffers indigestion, his food is said to disagree with him. In these days of competitive examinations it is important that candidates should know which of the three expressions is authorized by the Civil Service Examiners; and I, therefore, venture to propose this question in the *Times*.—I am, Sir, your obedient servant,

'House of Commons, July 13, 1870.'

'Y.

† It is noteworthy that 'different from' is as almost universal with Mr. Hall's American countrymen as 'different to' is with the mother race—a fact brought out by Mr. Hall himself, and by a writer in the *New York Times*, 28th August, 1867:—

'What is going to happen, when a writer in the London *Times* pronounces the phrase "different to" a vulgarity? Yet a correspondent of that paper, in condemning the expression, "the Commons disagree to the amendment of the Lords," also attacks the other phrase, "different to," which has been consecrated by the best modern English writers, including Thackeray himself. In America we usually say "different from;" in England they seldom or never do. Yet it is certain that our usage not only conforms more closely to the genius of the language, but is inherited from the older English writers. It is hard to say how the abomination of "different to" crept into modern English, as spoken and written in England; but, at all events, it is current enough now. Thackeray, perhaps the most consummate master of English of his day, was once talking with the poet Lowell (himself hardly, if at all, the inferior of Thackeray in that respect) with regard to *Henry Esmond*, which the novelist had just finished. He challenged Mr. Lowell to find a single sentence or phrase in that book, which, so far as usage was concerned, a writer of Esmond's day would not have employed. Lowell promptly fastened upon "different to," and Thackeray was forced to own the slip into which modernised English had betrayed him.'

'This brings to my mind another instance of the same nature, where our English poet, by not attending to the peculiar expression of his author, has given us a picture of a very *different* kind *than* what Homer intended.' FITZOSBORNE'S *Letters*, let. xxi.

'The seventeenth century evidently had a *different* notion of books and women *than* that which flourishes in the nineteenth.'—*Pall Mall Gazette*, 22nd August, 1867.

'Provision is made for happiness of a quite *different* nature *than* can be said to be made for misery.'—W. SMITH, *Gravenhurst* (1862), introd., p. 9.

*Between* is a much-abused preposition. The Anglo-Saxon *be-twitonan* was a compound of *be*, 'by,' and *twitonum*, the dative plural of *twiton*, 'twain;' and the parts of the compound were sometimes separated, as in '*bi sām twitonum*' = 'by seas twain,' i.e., 'between two seas.' Duality is the fundamental notion of *between*, which cannot therefore correctly be employed with more than two objects of reference,\* or without the two objects being clearly indicated, e.g., one cannot say, 'I stood between twenty persons whom I did not know,' or 'I stood between an oak tree.' Instances of *between* with more than two objects are—

'*Between* the offences of blasphemy, hypocrisy, and perjury, and par-taking of the guilt of all three, lies that of apostacy.'—MISS COBBE, *Intuitive Morals* (1857), vol. ii. sec. ii. p. 18.

'Praxiteles is said to have definitively given the character of sensuality to Venus, who had previously floated *between* several ideals of beauty.'—LÉCKY, *Hist. of Rationalism* (1865), vol. i. p. 271, note.

'Through Lessing, Mendelssohn subsequently became acquainted with Nicolai, and soon a close union was formed *between* those three young men.'—STAHR, *Life of Lessing*, translated by E. P. Evans (Boston, 1866), vol. i. p. 133.

'The immense advantages of this system of communication *between* all who are working among the poor cannot be over estimated.'—*How to Relieve the Poor of Edinburgh* (1867), p. 15. [Read 'among.']

'This plan has done much to bridge over the gulf *between* the working man and his employer, and indeed *between* all classes.'—*Ib.*, p. 20.

'Stirring up at the same time no little ill-will *between* [among] the various races—English, French, Scotch, and Irish—who inhabited Canada.'—*Westminster Review*, April, 1868, p. 450.

'It would be as well to inquire into the chances of establishing a mutually benefiting intercourse *between* the several universities of our nation.'—Prof. D. M. THOMPSON, *Wayside Thoughts* (1868), p. 214, 'Youth and College.'

'Nearly one hundred ounces were divided *between* [among] the four in the first fortnight.'—*The Pilgrim and the Shrine* (1868), vol. i. p. 179.

\* It should, however, be remarked that authorities differ on the point, some maintaining that *between*, like Ger. *zwischen* (from *zwei*; cf. Grimm, *Deutsche Grammatik*, iii. 269), *doubt*, and *dis* or *dis-* in *divide*, *disagree*, &c., no longer necessarily implies duality. JOHNSON (ed. 1785) says that '*between* is properly used of two, and *among* of more, but perhaps this accuracy is not always preserved;' while WASSER (Lond. ed., 1832) denies that 'it is restricted to two.' In our examples it will be noticed that *between* in some cases is unquestionably wrong, in others it would not suffice to substitute another preposition, but the entire sentence would have to be re-written.

'A constant intercourse *between* the students of the various professional schools, and *between* these and the students in arts, is surely of great importance in giving breadth and fairness to their respective views.'—J. P. MAHAFFY, *Macmillan's Magazine*, September, 1869, p. 468, 'Trinity College, Dublin.'

'Now if we recognize this truth in the case of men as *between* [among] themselves, how can we refuse assent to it as *between* men and women?'—BOYD KINNEAR, *Woman's Work*, &c. (1867), p. 339, essay x.

'Opinion is divided *between* [among] Mrs. Montagu, Mrs. Vesey, and Mrs. Ord.'—Dr. DORAN, *A Lady of the Last Century* (1873), p. 272.

'The third chair that is vacant lies *between* three professors.'—EDMOND ABOUT, 23rd August, 1873, p. 242.

In the following passages it is not clearly indicated what the two objects are to which *between* refers :—

'Between each plane-tree are planted box-trees,' &c. — MELMOTH'S *Pliny*, V. 6. [Insert 'and the next' after 'plane-tree.']

'The dearest interests of mankind imperiously demand that a certain etiquette of fashion should no longer impose its flimsy barriers *between* the free communication of intellect.'—P. B. SHELLEY to W. Godwin, 1811, ii. 201. ['Impose' demands 'on,' but 'oppose . . . to' would be preferable.]

'Interposing an obstacle *between* the union,'—JOS. DEVEY, *Life of Locke* (1862).

'It was published in successive parts, long intervals *between* each period of publication.'—JN. ANSTER, LL.D., *German Literature* (Dublin, 2nd series, 1864), p. 158.

'Where, *between* every stitch, she could look up and see what was going on in the street.'—MRS. GASKELL, *Mr. Harrison's Confessions* (1866), p. 186.

'Madame de N—— was vibrating *betwixt* the first of these epochs.'—STERNE, quoted by Th. Purnell, in *Literature and its Professors* (1867), p. 215.

'When they endeavour to draw a line *between* some books as entitled to the subjugation of human reason, *while* of other books reason is allowed to judge.'—W. J. FOX, *Works*, vol. xii. p. 273. [Ill-balanced. Read, 'and other books of which reason,' &c.]

'Man is not always to be condemned for not distinguishing *between* Christianity in itself, and in the declarations and faith of all around him.' *Id.*, *ib.*, vol. i. p. 152. [Read either 'between Christianity in itself and Christianity in the,' &c., or 'distinguishing Christianity in itself from Christianity in,' &c.]

'There is no real belief until one discerns the necessary harmony *between* every part of the divine whole.'—*The Pilgrim and the Shrine* (1868), vol. i. ch. ii. p. 43.

'*Between* the junction of the Zuba and Feather rivers, a considerable space is left dry.'—*Ib.*, vol. i. ch. vi. p. 236. ['Between the Z. and F. rivers at their junction,' &c.]

'The statement is dovetailed in *between* an attack on aristocratic converts to Rome and young men in business who attend "Ritualist ceremonial."'—*Sat. Rev.*, 8th June, 1867, p. 726. [Defective construction. 'Between an attack and young men,' instead of *between* one attack and another.]

'The first impression of him [Paganini] is something *between* that of the Devil and Don Quixote.'—R. H. HORNE, *Gentleman's Magazine*, June, 1871, p. 96. [The Devil and Don Quixote make two impressions, not one impression. The words 'that of' should therefore precede 'Don Quixote;' or, better, 'is of something between the D. and D. Q.']

'The total absence of discrimination *between the relative value of facts*,' &c.—*St. Paul's*, April, 1868, p. 66, 'Spiritual Wives.'

'I see no difference in this respect *between* the dweller in clubs or in convents.'—MISS WEDGWOOD, *Woman's Work and Woman's Culture* (1869), p. 260, 'Female Suffrage.' [Read, 'between the dweller in clubs and the dweller in convents.']

'If he does not distinguish between the province of reason and emotion—the most difficult of philosophical problems—he keeps clear of the cruder mysticism.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 199. [Insert 'that of' before 'emotion.']

'Between such a Scylla and Charybdis, who can steer clear?'—MISS S. JEX BLAKE, *Woman's Work and Woman's Culture* (1869), p. 118. [Repeat 'such a' before 'Charybdis.']

'We are too apt to forget that between the real hidden nature of the respectable and [that of] the disreputable classes, the difference is not quite so sharp and decided as it flatters our self-love to imagine.'—*Fall Mall Gazette*, 4th October, 1867. [Here, too, the sense seems to require some such antithesis as 'between the *hidden* depravity of the respectable and the *open* depravity of the disreputable classes.']

A mistaken dread of repetition sometimes leads writers to omit a preposition that is absolutely necessary to render the construction complete, *e.g.*—

'Breaking a constitution *by* the very same errors, that so many have been broke before.'—SWIFT. [Read, 'have been broken *by* before.']

'Idleness, vice, and infidelity render us, where in doubt, more distressingly dejected, and take off the relish and enjoyment *from* what we might otherwise draw comfort and delight.'—HAYDON'S 'Table Talk,' quoted in vol. ii. p. 375 of his *Memoir* (1876). [Read, '*from* what we might otherwise draw comfort and delight *from*.']

'In either case, the Governments of Mr. Perceval and of Lord Liverpool, by their conduct towards Lord Wellington, placed themselves *in* a position it is to be regretted an English Government should appear.'—*Memoir of B. R. Haydon* (1876), vol. ii. p. 434, *note by editor*. [Read, '*in* a position *in which* it is to be regretted an English Government should appear.']

'She is a wonder and a monument *of* what a human being in firm or infirm health is capable.'—Letter by S. MAY, in *Miss Martineau's Memoirs* (1877), vol. iii. p. 444. [Read, '*of* what a human being is capable *of*.']

In the following the non-repetition of a preposition affects the sense:—

'Ignorant miners were terrorized into voting under penalty of excommunication from church privileges in this world and damnation in the next.'—*Will o' the Wisp*, 13th February, 1869, p. 271. [The insertion of the word 'of' before 'damnation' would prevent an ambiguity if not an absurdity.]

'Some time ago a royal warrant was issued providing for the withdrawal of medical officers in the army from regimental work, and their employment in general duty.'—*Scotsman*, 18th August, 1873, London Correspondent. ['For' should be here repeated, as 'from' might be understood.]

'When he directs his powers against sheer obstruction and antiquated prejudice—against abuses in prisons, or the game laws, or education—we can have no fault to find.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 172. ['In' should be repeated, for the writer does not mean '*against* education,' though he *may* mean '*against* the game laws.']

Similar ambiguity may be caused by the omission of a second infinitival 'to,' *e.g.*, in—

'They forget to consult, and, as far as they are not vicious, conform to the tastes, feelings, habits, of those whose happiness they would promote, and think only of their own.'—W. J. FOX, *Christ and Christianity*, Works, vol. ii. p. 106. [The want of 'to' before 'conform' reverses the meaning.]

'Of all the eminent men of his time, he appears to have been the most sincere, and acted throughout in harmony with his own nature.'—TH. PURNELL, *Literature and its Professors* (1867), p. 140, 'Giraldus Cambrensis.' [Insert 'to have' before 'acted.']

'Prompts him to praise or disparage the work he is reviewing.'—*Ib.*, p. 17, 'Criticism.' [Insert 'to' before 'disparage,' which otherwise looks like a mere explanatory alternative.]

'Refuse to bow before shadows and worship phrases.'—LORD BEACONSFIELD, *Coningsby*, last par. [Insert 'to' before 'worship;' though, perhaps, the passage as it stands, more truly, if unintentionally, or contrary to intention, accords better with the writer's character.]

Sometimes, on the other hand, a preposition is wrongly repeated, or confusion arises from a too frequent use of the same preposition in different connections, as in—

'It would not suit the rules of art, nor *of* my own feelings, to write in that style.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. viii. p. 334. [Delete the second 'of,' since the writer does not mean '*rules of* my own feelings.']

'Perhaps we might venture to add, that it is hardly explicable, except as a portrait drawn *by* a skilful hand guided *by* love, and *by* love intensified *by* the consciousness of some impassable barrier.'—*Ib.*, ch. viii. p. 348. [Too many 'bys.']

## CONJUNCTION.

By the absorption of the conjunctive particle *that* many prepositions have been transformed into conjunctions—*but, after, ere, before, for, till, &c.* It is not always easy to determine how far this process may be legitimately carried, but few writers would sanction the vulgar usage of *against*: 'Have it ready *against* I come.' *Except*, which at first formed a nominative or objective absolute with the succeeding clause, and which in time has come to be used as a preposition, is questionably used as a conjunction. Such usage has the authority of the Authorised Version ('*Except* a man be born,' JOHN iii. 5); still, *unless* would be generally held preferable to *except*, as it certainly would be to *without*, in—

'Do not trouble yourself about writing to me, *except* you are quite in the humour for it.'—JOHN KEBLE, *Memoir*, by Sir J. T. Coleridge (2nd ed., 1869), vol. i. ch. v. p. 81. [In another letter quoted by Sir J. T. C. *without* is thus used.]



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likely to be adhered to by the Senate.'—*Manchester Examiner and Times*, 24th May, 1872. [Read, 'It is said *that* the treaty has received . . . and *that* these,' &c.]

'They were inclined to regard most consulting men as incompetent, and *that* the members of a Profession who could so quarrel amongst themselves and vilify each other were no better than they should be, and a great deal worse than people in general had supposed.'—J. F. CLARKE, *Autobiog. Recollections of the Medical Profession* (1874), ch. vii. p. 70. [Insert 'to believe' before 'that the members.']

'Rubens is said to have prepared sketches for these pictures while in Paris, but *that* the subsequent misfortunes of his patroness prevented the carrying out of her project.'—Lady JACKSON, *Old Paris*, &c. (1878), vol. i. ch. vii. p. 90. [Read, 'It is said *that* Rubens prepared . . . but *that* the subsequent,' &c.]

*That*, on the other hand, is sometimes redundantly repeated, e.g.—

'It by no means follows *that* because it has been an invaluable discovery to make a portion of government depend upon a particular principle, *that* every portion of a government should be deduced from that principle.'—Sir H. L. BULWER, *Historical Characters* (1868), vol. i. p. 89.

'Until this be altered for the better, I do not see that we are likely to grow much wiser, or *that*, though political power may pass into different hands, *that* it will be exercised more purely or sensibly than it has been.'—Dr. ARNOLD, *Miscell. Works*, let. ii., 'Education of the Middle Classes.'

'I do not think *that* in writing a book intended to represent the Spanish lower classes as they are at the present time, *that* that book would seem complete without some notice being taken of the bull-fight.'—H. J. ROSE, *Untroubled Spain* (1875), vol. i. ch. xxxiii. p. 378.

'I tell him *that* if you were to hear him speak English—which he does in the prettiest manner—*that* you could not refrain from kissing him.'—C. J. MATHEWS, *Autobiography* (1879), vol. i. ch. v. p. 129.

'We cannot help fondly imagining *that* upon starting with a fair wind on a voyage of only a day and a half, *that* our arrival will be speedy in proportion to the favour of the breeze.'—*Ib.*, p. 315.

'One instance is afforded by the friendly manner in which Lady Normandy begged *that* whenever one of us dined out without the other—which of course sometimes happens—*that* the uninvited one would come to them.'—*Ib.*, vol. ii. ch. i. p. 21.

'He must remember *that*, although the first people in Europe would like his society, and place him on an equality with themselves, *that* none of them would either give or lend him a farthing.'—Madame BONAPARTE, *Life and Letters* (1879), ch. ix. p. 148.

Instead of repeating the conjunction used in the preceding clause, some writers have a trick of introducing a subsequent clause by *that*, imitating, consciously or unconsciously, the French idiom *parce que . . . que*; e.g.—

'Far distant be the day *when* the minuted and measured walk along the Trumpington or the Bicester Road takes the place of the manly exercise of the cricket ground and the river, or *that* lectures multiply while sports decrease.'—*Quarterly Review* (1844), vol. lxxiii. p. 100.

'If you had a niece engaged to be married, and *that* you thought,' &c.—Mrs. RIDDELL, *The World in the Church* (1863), vol. i. p. 179.

'If it were attempted, and *that* any troublesome point came on the tapis,' &c.—*Ib.*, vol. ii. p. 310.

'I had a sensation *as though* I had been walking through long, dark alleys in a subterranean coal cellar, and *that* I now through an opening saw the light of day.'—Prof. D. W. THOMPSON, *Wayside Thoughts* (1868), p. 81, 'School Memories.'

'*When* I recollect the way in which you saw me opposed to Perceval on the 21st of February, 1803, and *that* I compare his present situation with mine,' &c.—Sir JAS. MACKINTOSH, quoted by H. L. Bulwer, in *Historical Characters* (1868), vol. ii. p. 30.

'*Whether* this disaster was originated by some malicious or interested incendiary, or *that* the inventor had forgotten to arrange "leadens wires with iron weights" over a few protecting machines, which is more likely, it is not material to inquire.'—R. H. HORNE, *Gentleman's Magazine*, March, 1871, p. 442.

'*Whether* his legs had expanded with his years, or *that* the longitude of his trousers had shrunk from their proper proportions by reason of repeated washings, remains an insoluble problem.'—J. C. YOUNG, *Memoir of C. M. Young*, &c. (1871), vol. i. ch. ix. p. 334.

'It must remain fixed for the latter end of April, *unless* any very bad weather should set in, or *that* you can fix with agreeable travelling company.'—AND. GROTE, Letter to Jos. Grote, 1767, *Life of Geo. Grote* (1873), ch. i. p. 3, introd.

'Unfortunately, general disappointment was felt among readers beyond Italy and France, *because* the discoveries of men belonging to other nationalities were not treated with proper fairness, and *because* not only undue prominence was given even to the less important observations made by Father Secchi himself, but *that*, in fact, the greater portion of the contents of the original consisted wholly of Father Secchi's own observations and his own conclusions therefrom.'—*Westminster Review*, Jan., 1873, p. 284.

'Either *because* he is not a demigod, or *that* through long security he has lost the power to take the buffets and rewards of fortune "with equal thanks," he does not move entirely contented within the shadow that for the hour has crossed his triumphal path.'—E. C. STEDMAN, *Victorian Poets* (1876), p. 151, 'Alf. Tennyson.'

'There is not one of them *but* had his road shortened by such study, *that* had his eyes opened to new beauties, his capacities strengthened, his views enlarged, and his enthusiasms confirmed.'—B. R. HAYDON to D. Wilkie, 1814, *Memoirs*, &c. (1876), vol. i. p. 284.

'If I do not speak of them it is *because* they do not come within my subject, and not *that* they are lightly esteemed by me.'—WYKE BAYLISS, *The Witness of Art*, &c. (1876), ch. i. p. 13.

'I have *seldom if ever* seen him' is a contracted form of 'I have *seldom* seen him, *if*, indeed, I have *ever* seen him at all.' 'I have *seldom or never* seen him,' on the other hand, stands for 'I have *seldom* seen him, or rather I have *never* seen him at all.' Each phrase has its own peculiar meaning, but the '*seldom or ever*' and '*seldom if never*' of the following passages are meaningless alike:—

'Those who walk in their sleep have *seldom or ever* the most distant recollection that they have been dreaming at all.'—SYDNEY SMITH, *Moral Philosophy* (1850), lect. ii. p. 75.

'In contrary instances, *seldom or ever*.'—*Id.* (1855), lect. ix. vol. ii. p. 12.

'A friendship among persons of different sexes *rarely or ever* takes place in this country.'—*Id.*, *Memoir*, vol. i. p. 131.

'That refinement which is *seldom or ever* found except among persons that have experienced superior advantages to those which I have enjoyed.' FRED. DOUGLAS, Speech in *My Bondage and My Freedom* (New York, 1855), p. 407.

'Humanity *seldom or ever* shows itself in inferior dispositions.'—*Quart. Review*, January, 1858, p. 208; and *ib.*, p. 204.

'Nowadays, statesmen, divines . . . are *seldom or ever* disposed to carry out their principles to their legitimate extent.'—A. HELPS, *Friends in Council* (new series, 1859), vol. ii. p. 133, 'Upon Pleasantness.'

'Premature decay is *seldom or ever* local.'—*Id.*, *Realism* (1868), vol. ii. p. 232.

'You *seldom or ever* see a hale or hearty man or woman vending water-cresses,' &c.—JAS. GREENWOOD, *Unsentimental Journeys*, &c. (1867), ch. xvii. p. 116.

'Your Christmas writers are *seldom or ever* of this sort.'—*Id.*, *ib.*, ch. xix. p. 137.

'Such goods are made for export, and are *seldom or ever* used in this country; being far too common.'—*Five Years of Penal Servitude* (1878), p. 353.

'I gave no more *than I could help*' is a type of an almost universal blunder; how universal, will be felt at once from the awkward un-English sound of 'I gave no more *than I could not help*.' Yet the latter is undoubtedly correct, though it takes some little reflection to convince oneself of the fact. 'I *could not help* giving more' equals 'I *was obliged* to give more,' *not help* being a double negative, *i.e.*, an affirmative; and every one would rightly say, 'I gave no more *than I was obliged* to give.' This error is precisely similar to the last, '*seldom or ever*' for '*seldom if ever*;' since people who write 'I shall give no more *than* I can help' are unconsciously following the false analogy of 'I shall give no more *if* I can help it.' For an avoidance of this error we must go back to the eighteenth century; cases of its commission by modern authors might be multiplied *ad infinitum*—

'Of a gentleman who made some figure among the literati of his time he [Dr. Johnson] said: "What eminence he had was by a felicity of manner; he had no more learning than what *he could not help*."—BOSWELL, *Life of Johnson* (Croker's ed., 1860), vol. i. ch. lxxviii. æt. 70, 1779, p. 629.

'A lady who gives them no more trouble *than she can avoid*.'—MISS MULOCK, *A Woman's Thoughts About Women* (1858), p. 31.

'We thought it imprudent to delay our return longer than could be avoided.'—MRS. FRESHFIELD, *A Summer Tour in the Grisons* (1862), p. 132. [This should be 'than could not be avoided,' or 'than was inevitable.']

'He lost no more time in setting out than could [not] be avoided.'—BUNSEN, Letter to Archdeacon Hare, *Memoirs* (1868), vol. ii. p. 192.

Another misuse of *than* is making it follow *scarcely*, *hardly*, in such sentences as 'I had *scarcely* addressed him *than* he knew me.' This also is a confusion of two constructions—'I had *no sooner* addressed him *than*

he knew me,' and 'I had *scarcely* addressed him *when* he knew me.' It might perhaps be urged that *als* in German stands for both 'when' and 'than,' and that *than* (Angl.-Sax. þonne) itself originally meant 'when,' 'John is taller *than* Charles' equalling 'When Charles is tall (*i.e.* when the tallness of Charles is regarded) John is taller' (MASON, *Engl. Gram.*, p. 100, *note*). But the fact remains that, in modern usage, *than* is used only after comparatives to introduce the standard of comparison, and in the following sentences *scarcely*\* requires *when* :—

'*Scarcely* had Bentley thus established his fame in this department of letters, *than* [when] he as suddenly broke forth in a still higher.'—*Quart. Rev.* (1832), vol. xvi. p. 126, 'Monk's Life of Bentley.'

'*Scarcely* had she gone, *than* [when] Clodius and several of his gay companions broke in upon him.'—BULWER, *Last Days of Pompeii*, vol. i. p. 263.

'But, as it happened, *scarcely* had Phœbe's eyes rested again on the judge's countenance *than* [when] all its ugly sternness vanished.'—N. HAWTHORNE, *The House of the Seven Gables*, ch. viii. p. 94.

'I had *scarcely* passed a projecting crag, *than* [when] there burst an explosion.'—WALTER WHITE, *Mont Blanc and Back*, p. 100.

'He had *scarcely* done so, *than* [when] a French lieutenant endeavoured to thrust in below him.'—Dr. DORAN, *Table Traits* (2nd ed., 1854), p. 428.

'*Scarcely* was my sister gone, *than* [when] I had the opportunity,' &c.—*A Life for a Life* (1859), vol. i. ch. vi. p. 139.

'But scarce were they hidden away, I declare,  
*Than* [when] the giant came in with a curious air.'

TOM HOOD, jun., *Fairy Realm* (1868), p. 87.

'*Scarcely* was breakfast over *than* [when] a message was brought that Mr. Cassilis desired to see his niece privately.'—W. BLACK, *A Daughter of Heth* (7th ed., 1871), vol. i. p. 46.

'*Scarcely* had Wilkes been lodged in the Tower, *than* [when] a writ of habeas corpus was served upon two of the king's messengers.'—W. F. RAE, *Wilkes, Sheridan, and Fox* (1874), p. 40. [On the next page we read: 'No sooner was he at home again *than* he penned a letter.' This is correct, but the error just noticed occurs often in the book.]

'Hardly had misconduct in one shape succumbed to treatment, *than* [when] it broke out in another.'—A. GRIFFITHS, *Memorials of Millbank* (1875), vol. i. p. 162.

Similarly *than* is wrong, as following no comparative in—

'But as I cannot bear to see you, for whom I would sacrifice my life, made uneasy, I know of *no way* to rid you of the importunity of your friends on my account *than* that of remitting my unacceptable addresses.'—*Sidney Biddulph*, vol. iv. p. 304. [Either read 'but' for 'than,' or insert 'other' between 'no' and 'way.'†]

\* Abbott, in his *Shakespearian Grammar*, § 127, cites instances of the use of *but* for *than*, and *scarce* is wrongly followed by *but* in—

'Scarce was Sylla dead, but [when] he put in for public employment; he brought with him all his ambition.'—VERTOT'S *Rom. Repub.*, vol. ii. p. 317.

† An error exactly the reverse of this occurs in—

'I must confess I saw no *other* disappointed individual leaving the boot shop *except myself*.'—Rev. C. M. DAVIES, D.D., *Heterodox London* (1874), vol. ii. p. 317. [Read either 'than me' (*cf.* p. 72) for 'except myself,' or delete 'other.']

'I know no course of reading *so* likely on the one hand to allay the prejudices and animosities of two eager politicians, and, on the other, to rouse the careless and desponding to a generous concern and an animating hope for the public good, *than* the historical writings in question.'—F. JEFFREY, *Account of Sir J. Mackintosh's Life*, vol. ii. p. 497. ['Than' should be 'as,' or 'so likely' must be altered to 'more likely.']

'There is perhaps *as much* likelihood of *it* getting about that Sir Pertinax has advanced a larger sum of money on a mortgage of Lord Lumbercourt's estates . . . *than* if the machinery of a public company were resorted to.'—*Spectator*, 2nd September, 1865, p. 970. [Either read 'as' for 'than,' or change 'as much' to 'no more.' 'It' should also be 'its.']

'It is said that nothing was *so* teasing to Lord Erskine *than* being constantly addressed by his second title of "Baron Clackmannan."'—Sir H. L. BULWER, *Historical Characters* (1868), vol. ii. p. 186, 'Cobbett.' [Read either 'as' for 'than,' or '*more* teasing' for '*so* teasing.']

'It must be evident to all that nothing would *so* accelerate the downfall of that tyranny which in platform speeches has been represented as existing in villages, and as waiting to manifest itself more fully through the contemplated school boards, *than* the exercise of it.'—M. in *Spectator*, 18th June, 1870. ['Than' should be 'as,' or 'so' must be changed to 'more,' by which the double repetition of 'as' is avoided.]

This last error and its opposite are especially common in such carelessly-contracted sentences as 'He is *as* tall, or taller, *than* you;' and 'He is not *taller*, if indeed he is as tall, *as* you.' Omit the second clauses, and hardly anyone could avoid being offended by 'He is as tall than you' and 'He not taller as you.' The proper construction in such cases is 'He is as tall as you, or taller,' and 'He is not taller than you, if indeed he is as tall.' Correct, accordingly, the following:—

'On the subject of friendship, no person ought to think with *so* much charity of others, or to speak with greater diffidence *than* myself.'—THOS. WEDGWOOD to W. Godwin, 1798, *Memoir of W. G.*, by Kegan Paul (1876), vol. i. p. 311. [After 'of others' insert 'as I' (cf. p. 90), and omit 'than myself.']

'No study or pursuit is *better* adapted for such enjoyment, or *so* well fitted to afford pleasure not liable to be repented of *than* Natural History.' MCGILLIVRAY, *British Birds*, pref. to vol. iv.

"Her pretty lips with blackberries were all besmeared and dyed," when, having gathered as many and more *than* she could possibly carry, she set off home.'—Mrs. GASKELL, *Wives and Daughters* (1867), ch. xxxiv.

'The crowd had parted, and had made a circle elsewhere, and in the centre of it stood a man quite *as* noble, and even more remarkable *than* either Sir Lionel, the Rector, or Martin.'—H. KINGSLEY, *Mademoiselle Mathilde* (1868), vol. ii. p. 79. [Read, 'quite as noble as either Sir Lionel, the Rector, or Martin, and even more remarkable than they.']

'The cabin was far superior in comfort, and *more dignified* in appearance to the generality of the hovels,' &c.—Hon. J. E. MURRAY, *Summer in Pyrenees*, vol. i. p. 51. [This might be corrected by reading 'in dignity of appearance' for 'more dignified in appearance.']

'No one ever wounded himself more madly, *more* passionately, or so causelessly *as* he.'—Mrs. LYNN LINTON, *Sowing the Wind* (1867), vol. ii.

ch. iii. p. 72. [After 'passionately' say 'than he,' and drop 'as he' at the end.]

'Those who believe the immortality of the soul generally quit life with fully *as much*, if not *more*, reluctance, *as* those who have no such expectation.'—J. S. MILL, *Three Essays on Religion* (1874), p. 120, 'Utility of Religion.' ['Than' is more common than 'as' in such cases; but neither is correct.]

'Women of forty, even fifty, are *more* cherished and as advantageously married *as* chits of sixteen. Another advantage, too, they possess—of generally marrying men *as* young or younger *than* themselves.'—Madame BONAPARTE, *Life and Letters* (1879), ch. iii. p. 60.

When an infinitive follows *prefer*, a not uncommon blunder is to use *than*, so to avoid the awkwardness of repeating the preposition *to*. But 'I prefer to walk *than* to ride' is as grammatically incorrect as 'I prefer to walk *to to* ride' is inharmonious. Both awkwardness and blunder should be, and can be easily, avoided, by saying either 'I prefer walking to riding' or 'I would rather walk than ride.'

'I *preferred*, however, to secure the regular accommodation of the village, whatever it might be, *than* to avail myself of the unnecessary hospitality of a benevolent stranger.'—*Border Lands of Spain and France* (1856), ch. xiii. p. 241. [Read, 'preferring rather.']

'*Preferring* to know the worst *than* to dream the best.'—Mrs. LYNN LINTON, *Sowing the Wind* (1867), vol. ii. ch. vii. p. 153. [Read, 'choosing rather.']

'Evidently she would have *preferred* for the present *that* they should come to her *rather than that* she should go back to them.'—*Raymond's Heroine* (1867), vol. i. ch. viii. p. 127. [For 'preferred' read 'liked better,' and delete 'rather.']

'We decidedly would *prefer* reading it ["Swiss Family Robinson"] at this moment *than* the rather characterless "Masterman Ready."—Miss YONGE, *Macmillan's Magazine*, July, 1869, p. 232, 'Children's Literature of the Last Century.' [Say, 'would rather read it,' &c.]

'When I so greatly *prefer* hearing you *than* [to] speaking myself.'—W. W. STORY, *Fortnightly Review*, 1st February, 1873, p. 184, 'A Conversation with Marcus Aurelius.'

'We *prefer* him, however, as he is interpreted to us by the engraver, *than* as he appears in the chromo-lithograph.'—*Spectator*, 10th December, 1876, p. 1484. [Read, 'like him better.']

'Like Voltaire, Buckle *preferred* the heat and dust of the combat in the cause of justice and freedom, *rather than* to consult merely his own comfort and remain mute and quiet.'—*Life and Writings of H. T. Buckle* (1880), vol. i. ch. v. p. 299. [For 'preferred' read 'chose rather to bear,' and delete 'rather.']

The co-ordinative conjunction *and* must always join words and clauses which stand in the same relation to the other parts of the sentence. This rule is often neglected, instances of such neglect having been given already on pp. 119-20; but perhaps the commonest case in which it is violated is where *and* introduces a relative clause, no relative having occurred before, e.g., 'I have a book, printed at Antwerp, *and which* was once possessed by Adam Smith.' The effect of such ill-balanced sentences is like that which



would be produced by coupling together in a pair a pony and a full-grown horse; and to amend them one must make either both or neither of the clauses relative, just as with the pair one might substitute either a horse for the pony or a pony for the horse. The first three of the following examples show *which* correctly coupled by *and* with a preceding *which*:—

‘This nursery legend is the child’s version of those superstitions *which* would have strangled in their cradles the young sciences now adolescent and able to take care of themselves, *and which*, having been driven from their nursery, are watching with hostile aspect the rapid growth of the comparatively new science of man.’—O. W. HOLMES, *The Poet at the Breakfast Table* (1872), ch. xi. p. 325.

‘This is the least satisfactory part of the story, *which* is full of a modest freshness and refinement, *and which* the reader will find very refreshing and delightful, amid the many hot and hasty productions of this novel-writing age.’—*Spectator*, 12th July, 1873, p. 895.

‘The differences might readily be accounted for as due to a bias *which* results from the whole of one’s past history, *and from which* the wisest of us can free himself only by a deliberate act of intelligence and will.’ *Westminster Review*, July, 1873, p. 2. [‘And from which’ correct, though the sentence is rather clumsy; ‘and which the wisest of us can free himself from’ would be better.]

‘The second [assertion] imputes the evil to a cause in itself inevitable, *and which* has only incidentally and partially operated in producing it.’—SOUTHEY, *Essays Moral and Political*, vol. i. p. 331. [Read, ‘*which* in itself is inevitable, *and which*,’ &c.]

‘The meetings of the London societies . . . had peculiar attractions to a refined and cultivated mind such as Thompson possessed, *and which was* not narrowed by a too exclusive attention to one pursuit.’—Memoir of the late Wm. Thompson, Esq., prefixed to his *Natural History of Ireland* (1856), vol. iv. p. xvi. [Read, ‘to a refined mind like Thompson’s, *which was not*,’ &c.]

‘Perhaps had it not existed, or been less powerful, I might have been seduced into other and not more profitable pursuits, *and which might have* been less pleasant in the retrospect.’—J. R. McCULLOCH, *Catalogue of Books, the Property of a Political Economist* (1862), p. vii. [Read, ‘perhaps less pleasant,’ &c.]

‘THE GOVERNMENT SCHOOLMASTER ABROAD!—For a long period we have taken the greatest pains to point out the “*and which*” blunder, hoping that in time we should be able to render its appearance less frequent. But what are we to do if the Government interferes and lends its countenance to the vulgarity. The Minister of Education endorses the error. In a letter addressed to the Hon. Mr. Brodrick, the candidate for Woodstock, the Duke of Marlborough obliges the world with this elegant passage: “I am in receipt of your letter of the 7th instant, containing certain inquiries to which a categorical answer is expected from me, and in reply I beg to observe that when a correspondence of this nature is originated, *AND WHICH* concludes with the intimation,” &c. The Lord President of the Council of Education deserves to be whipped and put in a corner for signing his name to a letter so ignorantly worded.”—*Fun*, 26th September, 1868, p. 33. [For ‘and which’ read ‘and when it.’]

‘At least, this was said, and the intention attributed to him, *and which*

he did not deny, having been promulgated before it was executed, shattered the remaining fidelity of his superior officers.'—H. L. BULWER, *Historical Characters* (1868), vol. i. p. 273, 'Talleyrand.' [Read, 'attributed to and not denied by him.']

'Such are a few of the many paradoxes one could cite from his writings, and which are now before me.'—*Ib.*, vol. ii. p. 182, 'Cobbett.' [Insert 'which' after 'paradoxes.']

'Those whom privileges not acquired by their merit, and which they feel to be disproportioned to it, inspire with additional humility, are always the few and the best few.'—J. S. MILL, *The Subjection of Women* (1869), p. 151. [Pity that so fine a thought should not be better expressed.]

'It was as a sick-nurse that poor Mrs. Wylie first came in my way; I saw her again, laid up with a fever she had caught in her vocation, and which had proved fatal.'—AMY DALTON, *The Streets and Lanes of a City* (1871), ch. iii. p. 74. [Insert 'which' after 'fever.' Also for 'had proved' read 'proved.']

'It obtains the power to receive the thought of the intellectual agent at work on it; and which, when conveyed with a sufficient force of the vril power, it is as much compelled to obey as if it were displaced by a visible bodily force.'—*The Coming Race* (1871), ch. xvi. p. 132. [Delete 'and,' but even then the sentence is very clumsy.]

'There are, nevertheless, certain general conditions and principles common to all particular histories, and which are essential to enable us to explain and concatenate the facts of every particular history.'—GEO. GROTE, Letter to Sir G. C. Lewis, quoted in *Westminster Review*, July, 1873, p. 152. [Omit 'which are,' as worse than superfluous.]

'Then these errors or delusions—as we call them—become so powerful, that their authority over the reasoning faculty is absolute, and from which there is no appeal.'—JN. MACLEOD, *Religion: Its Place in Human Culture* (1873), p. 13. [Read, 'and admits of no appeal.']

'We are in an age of weak beliefs, and in which such belief as men have is much more determined by their wish to believe than by any mental appreciation of evidence.'—J. S. MILL, *Three Essays on Religion* (1874), p. 70, 'Utility of Religion.' ['An age in which' is better than 'and in which.']

'It was by the cultivation of this intellectual virtue that the Protestant scholars of France were distinguished, and to which they owe their immeasurable superiority over the Catholic school of French Hellenists.'—M. PATTISON, *Casaubon* (1875), ch. x. p. 519. [Read, 'It was the cultivation of this intellectual virtue by which the Protestant scholars of France were distinguished, and to which,' &c.; or for 'and to which' read 'and to this.']

'It is a doctrine not very easily adapted to his habitual creed, and which drops out of his mind whenever he passes from external nature to himself or his fellows.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. iii. p. 134. [Insert 'which is' after 'doctrine.']

'Lord Chelmsford is put on his trial for an alleged mistake in the disposition of troops in war, and why not a police officer who has placed a young man's life in peril, and who, but for public energy, would have been executed.'—W. E. STUTTER, Letter in *Manchester Examiner and Times*, 20th March, 1879. [The second 'who' refers to 'man;' but it ought

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grammatically to refer to 'officer.' Read, 'who has imperilled the life of a young man who,' &c., though even then the repetition of the relative is awkward.]

'As Nature succeeds to the place of a God whom men were conceived to be bound to obey, but able arbitrarily to disobey, so is it represented as the source of a law distinct from the actual course of human life, *and to which* it does not necessarily conform.'—Professor E. CAIRD, *Contemp. Review*, May, 1879, p. 198. [Insert before 'distinct' 'which is.']

PART III.

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S Y N T A X.



## Part III.

### SYNTAX.

FROM errors in the use of words and their inflections we come to errors in the construction of sentences, from verbal corruptions to violations of the rules of Syntax. Syntax is to composition what tactics are to warfare—well-chosen words and carefully-picked troops suffering alike from faulty marshalling. And just as armies or regiments are harder to handle than single companies, so breaches of concord, of government, and of due collocation are commoner in long than in short sentences. ‘*Says we*’ is a blunder of the grossest kind, violating as it does the primary law of concord, that ‘a verb must agree with its subject in number and in person;’ and seldom in any but illiterate compositions do we meet with transgressions of that law in sentences so simple as—

‘Their peculiar *haunt*, it is said, *are* the deep gorges of the mountain.’—HUC’s *Travels in Thibet*, vol. ii. p. 100.

‘The door of one [cell] is open; and within *stands two* cloaked *figures*.’—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxii. p. 346.

‘“Stop her,” *was* Amyas’s first words.’—*Ib.*, ch. xxv. p. 398.

‘To Marat, and Danton, and Robespierre *are* due the *honour* of having made it universal.’—J. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 150.

‘The *sympathies* of the anti-slavery party of the world *is* invoked.’—*Ib.*, p. 379.

‘In these expressions *were* shadowed out the *whole* of that course subsequently developed.’—H. L. BULWER, *Historical Characters* (1868), vol. ii. p. 336.

‘*Bustle* of composition *are* to be found in many instances.’—S. KIRKUP in *Memoirs of B. R. Haydon* (1876), vol. ii. p. 163.

Only by ‘bustle of composition’ can the above seven blunders be accounted for; or this, where one subject is actually followed by two verbs in different numbers—

‘Almost *every house* in the place *has* lodgings or *are* pensions or hotels.’—T. C. PARIS, *Letters from the Pyrenees* (1843), p. 161.

But one can understand how in longer or more complicated sentences even careful writers may forget or mistake the subject, *e.g.*, in—

‘Cowper’s *tears are* always wrung from him by intense anguish of soul.

and never, as is occasionally the case with Rousseau, *suggests* [suggest] that the weeper is proud of his excessive tenderness.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. iii. p. 98. [Or insert 'this' between 'and' and 'never.']

'The poetical associations with which the first *coming* of spring *are* invariably connected are not in this climate without their interruptions.'—MRS. ELLIS, *Summer and Winter in the Pyrenees*, ch. vii. p. 189. ['Coming *is*,' not 'associations which *are*.']

'His attempt to preach extempore, and the shame and pain to which his *failure expose* him, are in a small way really tragic.'—*Spectator*, 1st July, 1865, p. 724, Review of 'George Macdonald's "Alec Forbes of Howglen."' ['Failure *exposes*,' not 'shame and pain which *expose*.']

'Almost every hour brings him within sight of some *scene* which *have* these marks set upon it.'—Sir H. HOLLAND, *Recollections of Past Life* (1872), p. 39. ['*Scenes* which *have*,' but '*some scene* which *has*.']

Often, by what Dr. Abbott terms the 'Error of Proximity,' the verb is inadvertently referred to that which is not the real object, *e.g.*, to an intervening plural genitive or other oblique case, in—

'Rattlesnakes start from the cavities of the rocks, and the *scream* of eagles soaring among the whirlwinds of eddying vapours which obscure the gulf of the cataract, at intervals *announce* [announces] that the raging waters have hurled some bewildered animal over the precipice.'—HOWISON'S *Canada*, p. 97.

'One holds a greater stock of instruments, and the debtor *side* of his account *is* proportionably greater, the others hold a less stock, and the credit *side* of their bank accounts *are* [is] proportionably greater.'—JOHN RAE, *Statement of some New Principles in Political Economy*, &c. (Boston, 1834), p. 407, *notes*.

'The *danger* of seditions and insurrections *have* [has] been talked of, as if the most ignorant nations were not the most easily misled, and the most prone to tumults.'—Sir S. ROMILLY, 1807, *Life* (3rd ed., 1842), vol. ii. p. 68.

'The privilege by which the *mind* like the lamps of a mail coach, moving rapidly through the midnight woods, *illuminate* [illuminates], for one instant, the foliage or sleeping umbrage of the thickets; and in the next instant, *have* [has] quitted them, to carry their radiance forward upon endless successions of objects.'—DE QUINCEY, *Literary Rem.*, vol. ii. ch. xxiii. p. 298.

'The rapid *exercise* of the repeated acts of perception *interfere* [interferes] with the simultaneous exercise of the memory.'—Dr. PUSEY, *Collegiate and Professional Teaching and Discipline* (1854), p. 18.

'I learned from him that *not a line* of the lectures *were* [was] written, nor even their materials prepared.'—P. G. PATMORE, *My Friends and Acquaintances* (1854), vol. ii. p. 251, 'W. Hazlitt.'

'The game was played out, and the end was come, as the *end* of such matters generally *come* [comes], by gradual decay, petty disaster, and mistake.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxxi. p. 498.

'The *appearance* of many things in the country, in the villages we have passed through, and in this place [Brussels] *remind* [reminds] me of the Dutch and Flemish pictures.'—C. R. LESLIE, R.A., *Autob. Recollections* (1860), vol. ii. p. 275.

'The *number* of nights on which late sounds of conviviality were heard

roaring round this giant cheese, *are* [is] tenaciously remembered by many good-wives in West Pennard.'—JN. HOLLINGSHEAD, *Ways of Life* (1861), p. 148.

'The *opposition* of interests which we have spoken of only *refer* to variations in the relative magnitude of those portions or shares into which wealth is distributed.'—FAWCETT, *Manual of Political Economy*, bk. ii, ch. iii, p. 147. ['Refer' should be 'refers;' but it is not good to say the 'opposition refers.']

'*Nothing* but dreary dykes, muddy and straight, guarded by the ghosts of suicidal pollards, and by rows of dreary and desolate mills, *occur* to break the blank grey monotony of the landscape.'—F. W. FARRAR, *St. Winifred's* (1863), ch. xxi. p. 237. [Nothing occurs.]

'The *existence* of these differences *do* [does] not justify European nations,' &c.—J. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 171.

'A *reverence* for a particular form of government, or for the principles upon which a government is founded, *are* [is] not the growth of a day, but of generations and ages.'—*Ib.*, p. 20.

'The frequent *recurrence* of dramatic performances at the Old Exchange, prior to the erection of the Marsden Street Theatre, *make* [makes] the tent appear a groundless conjecture.'—R. W. PROCTER, *Manchester in Holiday Dress* (1866), ch. i. p. 7.

'I thus obtained a *character* for natural powers of reasoning *which* I could not refute, and yet *which* I felt *were* [was] undeserved.'—AMELIA B. EDWARDS, *Miss Carew* (1865), vol. iii. p. 44.

'A *sojourn* of five years in the military hospitals, camps, and towns of Algeria, *have* [has] originated and strengthened these opinions.'—MISS M. B. EDWARDS, *A Winter with the Swallows* (1867), p. 285.

'The *reappearance* of whose well-remembered faces, after twenty years' separation, *are* [is] associated in memory with that bright and inspiring scene.'—*Memoir of Bunsen* (1868), vol. ii. ch. xvii. p. 375.

'The *delusiveness* of Bolingbroke's repeated observations *are* [is] transparent enough.'—A. W. WARD, M.A., *Memoir of Alex. Pope*, prefixed to ed. of Pope's Works, quoted in *Brit. Quart. Rev.*, July, 1869, p. 273.

'The *task*, a special task, of circulating the old truths, showing them in new lights, *belong* [belongs] to quite another person.'—R. BUCHANAN, *Life of David Gray* (1868), p. 57.

'Culture points out that the harmonious *perfection* of generations of Puritans and Nonconformists *have* [has] been, in consequence, sacrificed.'—M. ARNOLD, *Culture and Anarchy* (1869), ch. i. p. 35.

'M. Guizot's *republishing* of some of his more important political essays, written at intervals during a period of fifty years, *are* [is] interesting at the present moment.'—*Westminster Review*, July, 1869, p. 272.

'The inferior *number* of red particles in their blood *do* [does] not make women the political inferiors of men.'—Prof. T. C. LESLIE, Speech at Meeting of Women's Suffrage Society, 25th March, 1871, p. 8.

'The greatest *variety* of forms, with the least meaning in them, *were* its excellencies.'—W. B. SCOTT, *Fortnightly Review*, October, 1870, p. 398, 'Ornamental Art in England.' [Was its excellency.]

'The *dilapidation* of his fortunes, in spite of his heroic efforts to retrieve them, almost *reconcile* [reconciles] one to his death.'—J. C. YOUNG, *Memoir of C. M. Young*, &c. (1871), vol. i. p. 235.



'The *introduction* of such beverages as tea and coffee *have* [has] not been without *their* [its] effect.'—*Westminster Review*, April, 1872, No. 82, p. 584.

'It should be gratefully acknowledged that the information which is obtained by such pursuits as those of Prof. Haughton, when confined within their proper limits, *are* [is] highly interesting, and sometimes of value.'—Dr. W. SHARP, *Essays on Medicine* (1874), essay xix. p. 556.

'The *use* of preparations of disgusting substances, such as products of disease, &c., which some homœopaths have attempted to introduce as medicines, *are* [is] disliked and rejected.'—*Ib.*, essay xiii. p. 342.

'As has been stated already, the *severity* of the symptoms *were* [was] no criterion of the severity of the disease.'—A. GRIFFITHS, *Memorials of Millbank* (1875), vol. i. p. 80.

'The *investigation* of the laws under which the fifty-four simple bodies have formed the numerous compound substances which we see in nature; and *the means* by which compound substances can be resolved into their original elements, or thrown into new combinations, *are* the objects of the science of Chemistry.'—*Chambers' Introduction to the Sciences*, p. 76, 'Elements of Matter.' [Here the seeming subjects to the verb *are*, *are investigation* and *means*, a most illogical collocation. The sentence should run thus: 'The investigation of the laws . . . and of the means . . . is the object,' &c.]

'The Prince Regent's *present* of casts from the Elgin Marbles *have* [has] arrived at Florence, and I hope you have seen them.'—HAYDON to Kirkup, *Memoir of B. R. Haydon* (1876), vol. ii. p. 171.

'The *translation* of specimens from "Recent French Poets," by Arthur O'Shaughnessy, *are* [is] very brightly done.'—*Guardian*, 12th November, 1879, p. 1615.

'On the tenant being ejected, the unexhausted *value* of the unpaid manures *go* [goes] to the landlord, without any allowance to either the tenant or the creditors who furnished them.'—A. MCNEAL CAIRD, *Report on the Present State of the Agriculture of Scotland* (1878), p. 130.

In the following passages the true subject is obscured by two or more singular genitives or other oblique cases, or by two dependent clauses:—

'I have no feeling [feelings] connected with my general recollection of them, but those to which the *combination* of good sense, wit, and genius naturally *give* [gives] rise.'—Rev. SYDNEY SMITH to Sir R. Peel, *Memoir of S. S.* (1855), vol. i. p. 314.

'An *attention* to order, neatness, and propriety of dress, and manners too, *are* [is] perfectly consistent with the engaging virtue of which I am treating.'—Miss APPLETON, *Early Education*, p. 139.

'Therefore *permission* for me to visit him in his prison, and procure him such assistance as he might need, *were* [was] readily granted.'—HOLCROFT'S *Travels*, vol. i. p. 209, 'Baron Trenck.'

'All the vast *comprehensiveness* of Velasquez, Rubens, and Titian *are* [is] now to be set aside.'—B. R. HAYDON, quoted in *Autobiographical Recollections of C. R. Leslie* (1860), vol. i. p. 228.

'The *loss* of Wilkie and Chantrey *seem* [seems], with our present prospects, not likely to be soon supplied.'—C. R. LESLIE, R.A., *Autobiographical Recollections* (1860), vol. ii. p. 264.

'This *tone* of mystery, disguise, and rapid changes of scene . . . *give*

[gives] an element of romance to Lady Morgan's novels which remove [removes] them from real life or "the light of common day."—*Lady Morgan's Memoirs* (1862), vol. ii. p. 77.

'A difference in colour, capacity, and race constitute [constitutes] no reason,' &c.—J. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 171.

'The notion that a crisis in the Roman question had arrived, and that the French garrison would be promptly withdrawn from the Roman capital of Italy, were the foolish dreams of an impulsive people.'—Col. CHAMBERS, *Garibaldi*, &c. (1864), p. 176. [Read either 'notions' or 'was' and 'dream.']

'A moral and honourable mode of action and thought are [is] enforced as a duty.'—MAYHEW, *German Life*, &c. (1864), vol. ii. p. 95.

'The sight of the manner in which the meals were served and taken were [was] enough to turn our stomach.'—*Ib.*, vol. ii. p. 224.

'Poor livings in the diocese of Oxford are a great scandal; but Mr. Disraeli prescribing the polity and dictating the doctrines of the Church of England are [is] a greater.'—*Saturday Review*, 3rd December, 1864, p. 679. [Here 'are' would have been right, had the reviewer written 'Mr. Disraeli's,' when 'prescribing' and 'dictating' would have been verbals (*cf.* p. 108). One man's actions may be more than one, *i.e.*, plural, but the man himself cannot be so.]

'But the principle itself that investigations and discoveries in old studies are generally uninformative because they are of a special nature, or that they are of a special nature because they grow out of special inquiries, are both unsound.'—Prof. VAUGHAN, *Oxford Reform*, p. 47. [It should be 'is in both respects,' &c.]

'If a man's conscience is either crotchety, superstitious, or cowardly, this is positive proof that the man himself must have been either false, idle, or cowardly in his thoughts, and some degree of disapprobation and contempt are the appropriate punishments for these offences.'—*Saturday Review*, 2nd September, 1865, p. 295. [Should be 'is' and 'punishment.']

'I will not state them in my own language, but in the language of one the poetical charm of whose mind and style have perhaps a little overclouded his reputation as a political philosopher.'—Hon. R. LOWE, Speech, 3rd May, 1865, p. 10, on 'Macaulay.' [It should be 'has' not 'have,' 'charm' being the subject; but it would be better to omit 'mind and.' What do we know of his mind but through his style of expression?]

'The state of confusion, apprehension, and surprise in which they were plunged by the death of their Master, make [makes] it very unaccountable that an attempt so daring . . . should have been made.'—W. J. FOX, *Works*, vol. ii. p. 312.

'It is not altogether an unreasonable hypothesis advocated by Warburton, that eventually in the celebration [of the Eleusinian mysteries] something like the unity of the Divine power and the immortality of the soul were [was] inculcated.'—*Ib.*, vol. vii. p. 238.

'His knowledge of French and Italian literature were [was] far beyond the common.'—A Friend, in *Life and Letters of F. W. Robertson* (1868), p. 46.

'The history of Dr. Mitford's extravagance and folly have [has] been written by Mr. Harness himself.'—*Life of Rev. W. H.* (1871), ch. x. p. 242.

'The adhesion of Miss Braine, who had been Miss Doughty's governess,

and of Moore, Roger's servant in South America, *were* [was] not obtained until 1866.'—*The Tichborne Romance*, by a Barrister (1872), p. 204.

'Thus Honegger's *estimate* of S. Warren, W. Carleton, and D. Jerrold *occupy* more space and *claim* greater prominence than his estimate of Thackeray or Browning.'—*Westminster Review*, October, 1872, p. 538. [Read either 'estimates,' or 'occupies and claims.']

'How different it will be when the *teaching* in church and school alike *are* [is] built upon the axiom ascribed to *them* [it] in "By and By," that, as in the region of Morals, the Divine Will can never conflict with the Moral law; so in the region of Physics, the Divine Will can never conflict with the Natural law.'—*Jesus versus Christianity*, by a Cantab (1873), p. 29.

'But I think that *experience*, both in nature and in society, *are* [is] against that ditch-water philosophy.'—C. KINGSLEY, *Lectures in America* (1875), p. 110.

'Increase of ease and fame *have* strengthened his inclination to accept things as they are.'—E. C. STEDMAN, *Victorian Poets* (1876), p. 191. [Read 'has,' 'increase' being the subject. Perhaps 'of' should be repeated before 'fame.']

The rule of the concord of subject and verb is unquestionably observed in the first and violated in remainder of the next examples:—

'Since the outbreak of the Crimean war, *the moral and physical condition* of the British soldier and sailor *has* occupied a large share of public attention.'—Rev. C. ROGERS, *Leaves from my Autobiography* (1876), p. 226.

'There was scarcely one question in which *the moral, the intellectual, social, or even physical well-being* of his fellow men *were* [was] concerned to the advancement of which he has not endeavoured to contribute.'—Lord MONTEAGLE of Rev. S. Smith, *Memoir of S. S.*, vol. i. p. 30.

'The moody and savage *state* of mind of the sullen and ambitious man *are* [is] admirably drawn.'—*Spectator*, 2nd September, 1865, p. 979.

'Both his and their *safety were* [was] at this time endangered by being in Judea.'—W. J. FOX, *Works*, vol. ii. p. 207.

'They calculated, as temporal and spiritual *ambition do* [does] always calculate, on the faculty of controlling or cajoling the mass of mankind.'—*Ib.*, p. 316.

Yet there are sentences whose only subject expressed is in the singular, but whose verb is in the plural, and which nevertheless are deemed correct by certain grammarians. Thus Prof. BAIN states, in his *English Grammar*, p. 176, that 'when the same noun is coupled with two adjectives, so as to mean different things, there is a plurality of sense, and the plural is required, e.g., "The logical and the historical *analysis* of a language generally *coincide*."' So, too, Dr. ANGUS, § 368:—'When in any sentence there is an ellipsis of a noun, and more than one is implied, the verb is still plural, as "The rising and the falling *inflection are* to be carefully distinguished."' One thing is certain, that the verb must be in the plural, but it is no less certain that 'inflection are' has an extremely awkward sound. How such awkwardness may be avoided is shown in our first three passages and in the suggested emendations of those that follow them:—

'It was written to convince such persons that . . . the popular theology and the learned theology are alike formed upon a profound misapprehension of the Bible.'—M. ARNOLD, *Contemporary Review*, vol. xxiv. p. 796.

'Just as, to the apprehension even of Professor Müller, who holds language to be absolutely identical with thought and reason, linguistic science and mental science are not one and the same thing.'—Professor WHITNEY, *Oriental and Linguistic Studies* (New York, 1873), p. 261.

'Hardly any teacher has trained so great a number of illustrious scholars, and his direct influence and his indirect influence *have* both been immense.'—Rev. F. ARNOLD, B.A., *Our Bishops and Deans* (1875), vol. ii. ch. ix. p. 242.

'The allusive or figurative, and the literal *expression* are equally appropriate and intelligible.'—W. J. FOX, *Works*, vol. iii. p. 274. [Read 'expressions,' or, better, insert 'expression' after 'figurative.']

'But most of all *do* the false and the true *elevation* of sentiment part company in the mode of regarding social institutions.'—*Ib.*, p. 280. [Insert 'elevation' after 'false.']

'The material and mental *world* *have* their points of union, blending them together.'—*Id.* [Read, 'the material and mental worlds have,' &c.]

'In him [Rossini] the commercial and literary *spirit* fought out that warfare which has too often been carried on between *them*.'—*Id.*, *Works*, vol. xxii. p. 110. [Read, 'the commercial spirit and the literary spirit.']

'Ornate [music] and grotesque music have common faults.'—ROBERT BUCHANAN, *Life of David Gray* (1868), p. 47.

'Vocal and instrumental *music* now invariably *form* a considerable portion of the programme.'—*Some Habits and Customs of the Working Classes*, by a Journeyman Engineer (1867), p. 179.

'The temporal and the spiritual *Ruler* ever thus *appear* in the theocracy.' Rev. W. McILLWAIN, *On a Religious Establishment* (Dublin, 1868), p. 32. ['Ruler' should be inserted after 'temporal.']

'But as with Socrates *moral and intellectual excellence were inseparable*, and as he could discover no security for conduct but knowledge, so he could find, in the first instance, at least, no other subject for knowledge but human conduct.'—*Saturday Review*, 18th July, 1868, p. 94.

'It is not only possible, but probable, that on this point *lay and clerical opinion are* at variance. Such an admission is, however, disastrous for the Church, because it implies a fundamental difference *between the mode* [cf. p. 114] in which the members of the Church and its pastors regard a subject of vital importance.'—*Manchester Examiner and Times*, 23rd December, 1869.

'Bodily and intellectual *labour were* paid at the same rate of wages.'—M. D. CONWAY, Introduction to N. Hawthorne's *Note Books* (1869), p. 15. [Insert 'labour' after 'bodily.']

'Sacred and profane *wisdom agree* in declaring that "pride goeth before a fall."'—*The Church Times*, 11th June, 1869, p. 227.

'Northern and Southern preaching differs somewhat.'—D. MACRAE, *The Americans at Home* (1870), vol. ii. p. 377. [Read, 'Northern preaching' and 'differ.']

'Owing to these and other causes, high and low *life are* gradually melting into one another.'—AMY DUTTON, *The Streets and Lanes of a City* (1871), ch. v. p. 157. [Insert 'life' after 'high.']

'Those more important and complex changes which political and social *science* respectively *have* brought about.'—Sir H. HOLLAND, *Recollections of Past Life* (1872), ch. xiii. p. 344.

'Both individual and national *prosperity* are reconcilable with the principles of justice and brotherly kindness, nor can they safely rest upon any other foundation.'—*Fraser's Magazine*, June, 1872, p. 666, 'The Agricultural Strike.'

'To be worth anything, literary and scientific *criticism* require, both of them, the finest heads and the most sure tact.'—M. ARNOLD, *Literature and Dogma* (1873), ch. vi. p. 178. [Read, 'criticism, whether literary or scientific, requires.']

'So false . . . are both popular and learned *science* in their criticism of the Bible.'—*Id., ib.*, p. 302.

'To be worth anything, literary and scientific *criticism* require the finest heads and the most sure tact. They require, besides, that the world and the world's experience shall have come some considerable way.'—*Jesus versus Christianity*, by a Cantab (1873), p. 24. [*Ecce iterum Crispinus!* Read 'requires' and 'it.']

'The theoretic and the practical *morality* of every nation are [is] far more influenced by national law and history, by literature and science, than by its religious creed; and, in turn, the current morals modify the creed.'—Professor F. W. NEWMAN, *The Historical Depravation of Christianity* (1873), p. 4.

'It is true that Scotch and English *patronage* are two different things. *Spectator*, 23rd May, 1874, p. 650. [Read, 'Scotch patronage.']

'Rules whose wisdom both English and American *experience* are sufficient to approve.'—Professor JAS. BRYCE, *Macmillan's Magazine*, vol. xxv. p. 57, 'American Experience in the Relief of the Poor.' [Read, 'Rules the wisdom of which is sufficiently approved by both English and American experience.']

'It is an imitation of the apostrophe of Polyphemus to Galatea, and never were the antique and modern *feeling* more finely contrasted.'—E. C. STEDMAN, *Victorian Poets* (1876), ch. vii. p. 228. ['Feeling were' is very incorrect. Neither is the same feeling both antique and modern. Read, 'the antique and the modern feelings.']

'When the literary and commercial *value* of a book are necessarily the same.'—KEGAN PAUL, *Memoir of W. Godwin* (1876), vol. ii. p. 663.

'Lutheran and Calvinistic *teaching* are the reverse of this.'—S. B. GOULD, *Life of R. S. Hawker, the Vicar of Morwenstow* (1876), ch. ix. p. 232. [Read, 'Lutheran teaching.']

'The rational and the emotional *nature* [natures] have such intricate relations that one cannot exist in great richness and force without justifying an inference as to the other.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 183.

'Now, the people who laid the foundation on which Aryan and Semitic *civilisation* more immediately *stand* [stands] may be roughly classified with a family of wide geographical range, and using languages giving only slender evidences of kinship.'—ED. CLODD, *Modern Review*, No. 3, July, 1880, p. 507, 'The Later Stone Age in Europe.'

Akin to the foregoing are—

'The *law* of the centripetal and *that* of the tangential force must have been known before the motions of the earth and planets could be explained.'—J. S. MILL, *Some Unsettled Questions in Political Economy* (1844), p. 139. [This is rightly expressed.]

'The *courage* of the soldier and the citizen *are* essentially different. The one is momentary and involuntary, the other permanent and voluntary.'—W. HAZLITT, *Free Thoughts on Public Affairs, or Advice to a Patriot* (1806), p. 43. [Insert 'that of' after 'soldier and.']

'The obstinate *maintenance*, in the interest of a class, of an alien church and an alien land-law in Ireland *are* faults, not misfortunes, now.'—GOLDWIN SMITH, *Three English Statesmen* (1867), p. 99, 'Pitt.'

'The divergence between master and disciple, and naturally therefore between the disciples themselves, becomes visible in the next generation at least.'—*Saturday Review*, 18th July, 1868, p. 95. [Here, perhaps, it would be better to repeat the noun 'divergence,' and to put the verb in the plural.]

'Obedience to God and to the king had been firmly associated with each other, and so *they* remained.'—JULIA WEDGWOOD, *John Wesley, &c.* (1870), ch. v. p. 134. [Read, 'obedience to the king.']

'The *web* of the natural and the supernatural *are* so woven together in the soul that they cannot be untied.'—JN. DUNCAN, LL.D., *Colloquia Peripatetica* (3rd ed., 1871), p. 106. [After 'natural and' insert 'that of'; 'that' is singular, though 'are' is plural.]

'The same line of proof would show that the *stature* of a man and boy *were* identical.'—G. DARWIN, *Contemporary Review* (1876), vol. xxiv. p. 895, 'Professor Whitney,' &c. [Insert 'that of,' and for 'were' read 'are.']

'Certainly, in the best counties, such as Lincolnshire, a rise in rents and wages has been found to go together.'—A. K. C. in *Spectator*, 3rd July, 1875, p. 850. [Read, 'a rise in rents and a rise in wages have been found,' &c.]

'We have already given our reasons for thinking that *pre-eminence* in "reception" and "distribution" *are* incompatible.'—*Westminster Review*, July, 1875, p. 67. [Before 'distribution' repeat 'pre-eminence in.']

'The result of his investigations appears to be that the position of idealist and materialist *is* alike untenable.'—*Ib.*, p. 229. [Before 'materialist' insert 'that of,' and for 'is' read 'are.']

'In the dark and melancholy winter of 1808, when the *measure* of French power and European suffering *were* alike full.'—GEO. TICKNOR, 1816, *Life of G. T.* (Boston, 1876), vol. i. p. 102. On p. 103, *ib.*, G. T. says, correctly, in the same letter to his father: 'In consequence of this, the spirit of the government [in Prussia] and the spirit of the people are now decidedly at variance, and time must determine which will prevail.'

'If the subject of a sentence consist of two nouns or pronouns united by the conjunction *and*, the verb must be put in the plural.' Such is the law of all grammarians, and such is the practice of most English writers, but not of all, as witness—

'Some of this tea was presented to us, and the delicious flavour and aroma of the same *is* deeply engraved or engrafted on the tablets of our mental organisation, and the heart of our memory.'—H. C. SIRR, *China and the Chinese* (1849), vol. i. ch. xx. p. 363. [The author should have explained in a foot-note the process of engraving and engrafting tastes and smells upon tablets and hearts. Otherwise the reader may charge him with mixing his metaphors, and may besides inquire whether the heart of one's memory at all resembles the heart of a cabbage.]

'Perhaps the greatness of mind and beauty of soul with which courage

loves to associate, like generosity, *is* a gift of nature.'—Miss APPLETON, *Early Education*, p. 206.

'Unconscious pioneers of all the wealth, and commerce, and beauty, and science, which *has* in later centuries made that lovely isle the richest gem of all the tropic seas.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xvii. p. 281.

'Exactly opposite each other *stands* a church and a gin-palace.'—JAMES GREENWOOD, *Unsentimental Journeys* (1867), ch. ii. p. 8.

'The knowledge gathered up during a long course of years by the different religious bodies, and *that* acquired by the recent investigations of their experienced agents, visiting independently of each other, *is* concentrated into one focus, so as to throw light on each case.'—*How to Relieve the Poor of Edinburgh* (1867), p. 15.

'Next to the fire, on the right-hand side as you looked at it, *was* the writing table, and the shaded lamp of M. D'Isigny himself.'—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. i. p. 15.

'You, for whom, on so many accounts, I feel an affection and interest which the *length and amount* of our acquaintance hardly *justifies*.'—Miss MITFORD, *Letters and Life* (2nd series, 1872), vol. i. p. 150.

'The fire which glows in Macaulay's history, the intense patriotic feeling, the love of certain moral qualities, *is* not altogether of the highest kind.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. vii. p. 319.

'Cowper agrees with Rousseau in finding that the contemplation of scenery, unpolluted by human passions, and the enjoyment of a calm domestic life, *is* the best anodyne for a spirit wearied with the perpetual disorders of a corrupt social order.'—*Ib.*, p. 132.

'The knowledge and, what is more, the thoroughly . . . assimilated knowledge is enormous.'—*Ib.*, ch. vii. p. 311. [This is right, the only subject being 'knowledge.']

Where the subject to a verb is a single infinitival clause or a single substantival clause, the verb should stand in the singular, as 'To love him *is* no sin,' 'When and where he was born *is* not known.' The next passages offend against this rule, but in none of them is a change of the verb's number sufficient correction:—

'*To be active* in the affairs of one's native corporation, and in settling controversies among one's friends there, *are* employments of the most laudable kind.'—MELMOTH'S *Pliny*, VII. 15. [Read 'is an employment.']

'*To aim* at public and private good *are* so far from being inconsistent, that they mutually promote each other.'—Bishop BUTLER (1726), ser. I. p. 5. [Read, 'to aim at public good and to aim at private good.']

'Who are the Ministers of the Crown *are* the accidents of history.'—DISRAELI'S Manifesto, quoted in *Saturday Review*, 27th May, 1865, which notices the strangeness of the grammar. [For 'are' might be read 'be-longs to.']

When the subject of a sentence is connected with another noun by 'with' or 'as well as,' the verb, say our grammarians, should be put in the singular. Thus in BARNES'S *English Speech-Craft* (1879), p. 41, we find: "'The house and the goods *were* burnt;" but "the house with the goods *was* (not *were*) burnt," since it is only the house that is in the speech-case,

as the goods are in the mate-case. "The house *was* burnt with the goods." The rule requires, however, some qualification. 'A woman with a child in her arms *needs* only one ticket' is both good grammar and good sense; but 'A woman with a man *requires* two tickets' is as faulty in sense as 'A woman with a man *require* two tickets' is faulty in grammar. Where plurality is signified (as in woman + man), the copulative should be 'and,' not 'with' or 'as well as.' In the following passages, then, either the verb should have been singular, or 'and' should have been the copulative used:—

'Poor Mrs. B. s crippled *baby*, *with* [and] all his many other failures, *were* at once forgotten by his patients.'—JN. HOLLINGSHEAD, *Ways of Life* (1861), p. 139.

'A weekly contemporary describing some experimental operations lately carried out at Chatham, says: "The electric light, with powerful reflectors, *are* [is] the means to be employed." Is them?—we beg p rdon—Are it? Well, then, we trust next time the writer of that sentence takes up the pen he will use a little powerful reflection before he employs the English language.'—*Fun*, 28th September, 1867.

'With selfish people, the *frequency* of imposture, *together with* [and] the inefficacy of all present arrangements, *serve* as an excuse for not giving at all.'—*How to Relieve the Poor of Edinburgh* (1867), p. 8.

'My sympathy with him in this ill-usage, *along with* [and] my admiration of his fortitude and generosity, *were* the beginning of the great affection that I afterwards had for him.'—HOPE, *Stories of School Life* (1868), ch. iii. p. 25. [Or else 'were' should be 'was,' the subject being 'sympathy.']

'A comprehensive *view* of a large assemblage of intellectual data, *with* a commanding perception of the conclusions to which they point, *depend* on the possession of special knowledge and the exercise of special faculties, a result of individual development which cannot be imparted to those not in possession of the materials of inference, or who have the powers that must be brought to bear upon such interests and questions only in an inchoate state.'—J. H. THOM, *Theological Review*, July, 1870, p. 370, on 'Newman's Grammar of Assent.' ['Depend' should be 'depends,' unless for 'with' we substitute 'and.' For 'not in possession of' read 'who do not possess,' for sake of 'or who' following. Cf. p. 123.]

'The amount of discussion which finds utterance in the poem, *equally with* [and] the valuable analysis of mental phenomena, *are* nothing less than startling.'—H. B. FORMAN, *Our Living Poets* (1871), p. 494, 'George Eliot.'

'The control, *as well as* the support, which a father exercises over his family, *were*, by the dispensation of Providence, withdrawn.'—Rev. W. LEGGATT, *Account of Ten Years' Educational Experiment among Destitute Boys* (1871), p. 8. [Read 'was.' Further, a father exercises control, but not support, over his family.]

'And then your remoteness from the actual work of the ministry, *as well as* [and] the dash of self-confidence, which is the youthful form of undeveloped power, *lead* to a critical spirit applied to us who are already in the field, that is not good to be indulged.'—Rev. ALEX. MACLAREN, *Counsels for the Study and the Life* (1864), p. 17.

'Patriotism induces me to draw a veil over the defects of my country, and policy *as well as* fashion dictate[s] patriotic feelings.'—Madame BONAPARTE, *Life and Letters* (1879), ch. iii. p. 61.



A kindred blunder is committed in—

'With [By] strict missionaries *eating horseflesh was classed* with idol-worship and exposure of infants *as three things* which a heathen man must renounce when he became a Christian.'—*Pall Mall Gazette*, 24th January, 1868. [Read either 'eating horseflesh, idolatry, and exposure of infants were classed,' &c., or 'as a thing' for 'as three things.']

'In the court of his successor, language, like manners and public principle, reached *their* lowest point of declension.'—LUCY AIKIN, *Memoir*, &c. (1864), p. 80, 'Words upon Words.' ['Their' should be 'its,' or 'like' should be omitted.]

Dr. Abbott, in his *Shakspearian Grammar*, § 335, cites thirty-two passages from Shakspeare where 'there is,' 'there was,' &c., precede a plural subject or two or more singular subjects; but this is contrary to modern usage, a usage departed from in—

'There *is* little illustration, and no side lights of suggestion.'—G. H. LEWES, *Aristotle* (1864), ch. i. p. 20. [Insert 'there are,' before 'no.']

'On the table there *was* neatly and handily arranged two long *pipes*,' &c.—JAS. GREENWOOD, *Unsentimental Journeys* (1867), ch. xxiii. p. 171.

'In what particular, pray, *does* [do] the Old Kalabar heathen orgies resemble Widdles's?'—*Id.*, *ib.*, ch. xxix. p. 225.

'There *seems* [seem] to be either fewer highly-educated women in the United States than in England, or they have less influence.'—*Spectator*, 19th September, 1868, p. 1096.

'There *exists* [exist], sometimes only in germ and potentially, sometimes more or less developed, the same tendencies and passions which have made our fellow-citizens of other classes what they are.'—M. ARNOLD, *Culture and Anarchy* (1869), ch. iii. p. 105.

'There *is* [are] such malice, treachery, and dissimulation, even among professed friends and intimate companions, as cannot fail to strike a virtuous mind with horror.'—SMOLLETT, *Humphrey Clinker* (Works, 3rd ed., by R. Anderson, 1806), vol. iv. p. 346.

'Although the market traffic had not yet commenced, there *was* [were] considerable noise and confusion.'—JAS. GREENWOOD, *Unsentimental Journeys* (1867), p. 18.

'Why *is* [are] the scraping of fiddles, the twanging of harps, and the dulcet notes of concertinas allowed?'—*Id.*, p. 53.

'Surely there *is* [are] both grandeur and eloquence in his apostrophe to the atheists, *whom* he knew abounded in Louis XIV.'s Court, and *whom* he warned that, let them affect to disbelieve as they would, their eternity was an inevitable fact.—*Bossuet and his Contemporaries* (1874), p. 100. [Read 'who.' The second 'whom' is correct.]

'There *was* [were] about her the brilliancy of courts and palaces, the enchantment of a love-story, the suffering of a victim of despotic power.'—Madame BONAPARTE, *Life and Letters* (1879), ch. xviii. p. 278.

'There *was* the buoyancy of spirit, the undoubting confidence that the riddle of the universe had at last been satisfactorily solved, and the power of seizing the picturesque and striking aspects of things, and embodying abstract theories in vivid symbols which marks the second order of intellects.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 366.

Two or more singular nouns, connected by *or* and *nor*, imply an alterna-

tive, and consequently require a singular verb. Often, however, *and*, *both* . . . *and* would be better than *or*, *neither* . . . *nor*, the disjunctive force of the latter being rather apparent than real. By 'Either John or Charles is coming' is meant that not more than one of them will come, and, the notion of plurality being thus excluded, the verb should obviously be singular. But the grammatical error in the first of our examples would best be mended, not by changing the number of the verb, but by deleting the first 'or' and substituting 'and' for the second:—

'It is not that λόγος or ῥῆμα or φωνή *have* any intrinsic superiority over ratio or verbum or vox,' &c.—Prof. EARLE, *The Philology of the English Tongue* (2nd ed., 1873), p. 245.

'Neither the thought nor the accomplishment *were* [was] of the world.' W. J. FOX, *Christ and Christianity*, ser. xviii. p. 244.

'Indeed, neither he nor the great Mr. Addison *was* intended by nature to be kings [a king] of men.'—TH. PURNELL, *Literature and its Professors* (1867), p. 243, 'Swift.'

'Surely none of our readers are so unfortunate as not to know some man or woman who *carry* this atmosphere of peace and goodwill about with them.'—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. i. p. III.

'No action or institution can be salutary and stable which *are* [is] not based on reason and the will of God.'—M. ARNOLD, *Culture and Anarchy* (1869), p. 9.

'The excommunication of the Stock Exchange is far more terrible than the interdict of the Pope or the bar of the Empire ever *were* [was].'  
—Prof. ROGERS, *Historical Gleanings*, p. 32. [On this, Mr. A. BEAVAN remarks: 'The "Historical Gleaner" appears to have forgotten his grammar.'—*Thorold Rogers the Historical (Tare) Gleaner* (1870), p. 9.]

'When Mr. Williams, or Miss Hosmer, or any other friend *were* [was] unable to accompany him from Rome to England, a courier had him in charge.'—Lady EASTLAKE, *Life of John Gibson* (1870), ch. xi. p. 233.

'Locomotion, no doubt, is difficult and costly to the poor; but in civilised States neither the difficulty nor the cost *are* [is] insuperable.'—W. R. GREG, *Enigmas of Life* (1872), ch. ii. p. 78, 'Malthus Notwithstanding.'

'Neither his conduct nor his language *have* [has] left me with that impression.'—Lord HOUGHTON, *Monographs* (1873), p. 276.

'The body is constantly changing, and the mind is only a change of thought corresponding; neither body nor mind *are* [is] identical or the same for any two seconds together, but [they] are part of, and in constant flux with, all the forces around.'—C. BRAY, *Illusion and Delusion* (1873), p. 21.

A very nice question arises, when two singular pronouns of different persons are connected by a disjunctive, as to what person and number the verb should stand in. Should one say, 'Neither he nor I *are* wrong,' 'Neither he nor I *am* wrong,' or 'Neither he nor I *is* wrong?' *Quot homines tot sententiae*; indeed, opinions outnumber the grammarians, since on p. 164 of his *English Grammar* (19th ed., 1874), Mr. MASON takes for granted the correctness of 'Neither you nor I *am* right,' yet four pages later declares that to him 'such sentences sound simply barbarous,' and elects in favour of 'Neither you nor I *are* right.' On the whole, the latter seems the least objectionable form, avoiding at least the awkwardness of

bringing 'I' and 'is' into close juxtaposition, as Latham would have us do. In the following passage 'have' may, for all its forms tell us, be regarded either as the third person plural or the first person singular:—

'And as he intends to push this with all his interest, neither he nor I *have* any doubt of his success.'—FIELDING, *Amelia*, bk. ix. ch. iv. par. 3.

Other questions arise as to the proper number of the verb after certain nouns that are really or seemingly plural in form, but have a singular meaning. *Eaves* (Mid. Eng. *euese*, pl. *euses*), *alms* (Angl.-Sax. *almæsse* = Gr. *ἐλεημοσύνη*), and *riches* (Fr. *richesse*) are not true plurals, but commonly take the plural verb; and *summons* (Old Fr. *semonce*) does double duty, *summonses* having fallen into disrepute, though as correct as *licences*. *News*, *measles*, *smallpox*, and *gallows* are plurals, but are nearly always followed by a singular verb; concerning *means*, *odds*, and *pains* opinion is divided, and it is really indifferent whether they take a singular or a plural verb, provided the two constructions are not mixed. Thus one may say, 'Great pains *have* been taken,' but not '*Much* pains *have* been taken,' 'All possible means *have* been adopted,' but not '*Every* means *have* been tried.' So 'exist' should have been 'exists' in—

'We may be quite certain that there *exist* no surer means of counter-acting Wahabee bigotry than *that* of unconditional and friendly intercourse between the French and Arab inhabitants of Algeria.'—MISS M. B. EDWARDS, *A Winter with the Swallows* (1867), ch. xiv. p. 213.

'When the nominative,' writes Prof. BAIN (*English Grammar*, p. 177), 'is a relative pronoun we must look to the antecedent in order to determine the number of the verb: "All *ye* that *pass* by." The following is a common error: "One of the most valuable *books* that *has* appeared in any language." So common, indeed, is this error that one may almost say that it is oftener committed than avoided, cases of such avoidance being—

'There is scarcely *one* of his [De Foe's] writings *which does not* bear the impress of his deep sense of the all-outweighing importance of a religious life.'—*Nat. Rev.*, No. 6, October, 1856, p. 409. [Here the singular is correct for an obvious reason.]

'Professor Heyse, whose book is one of the wisest and most beautiful treatises on this subject which *have* ever fallen into my hands.'—F. W. FARRAR, *Chapters on Languages* (1865), pref. p. ix.

'D'Aguesseau was one of the most illustrious of the illustrious magistrates that *have* presided in the high courts of France.'—J. R. McCULLOCH, *A Catalogue of Books, the Property of a Political Economist* (1862), p. 28.

'Arthur Penrhyn Stanley is one of those few men who naturally *rise* superior to any accidental preferment.'—Rev. F. ARNOLD, B.A., *Our Bishops and Deans* (1875), vol. ii. ch. ix. p. 237. [Correct, not 'rises.' But on p. 298 of same vol. Mr. A. says of Dean Goulburn: 'He has written one of the most useful and widely-circulated religious manuals that *has* [have] been produced for many years.']

'"*Hylas*," the celebrated thirteenth idyl of Theocritus, is one of the most perfect which *have* come down to our time.'—E. C. STEDMAN, *Victorian Poets* (1876), p. 211.

'It is, of course, not one of the poems which *show* the poet's genius at its highest point.'—*Spectator*, 21st June, 1879, p. 790, 'Tennyson's Lover's Tale'

The next quotation shows how easily one may fall into the error committed in the passages that follow it, since here neither singular nor plural is grammatically wrong, though the sense differs according to which is used :—

‘And we now come to one of the causes of shipwreck which *has* never been duly considered.’—R. H. HORNE, *Gentleman's Magazine*, March, 1871, p. 437. [Ought ‘has’ to be ‘have?’ Probably not; for the writer does not seem to mean ‘of the causes . . . which *have* never been . . . we come to one.’ But rather, ‘we come to a cause of shipwreck which *has* never,’ &c. If so, it would have been better to say ‘a cause’ than ‘one of the causes.’]

‘This is one of the very best treatises on money and coins that *has* [have] ever been published.’—J. R. MCCULLOCH, *Literature of Political Economy* (1845), p. 163.

Compare the following from the next page :—

‘Snelling is one of the most esteemed numismatical writers that this country *has* produced.’—*Ib.*, p. 164. [Right, but ‘that *have* appeared in this country.’]

‘I confess that I am one of those who *am* unable to refuse *my* assent to the conclusions of those philosophers who assert that nothing exists but as it is perceived.’—PERCY B. SHELLEY, quoted in *Nat. Rev.*, No. 6, Oct., 1856, p. 359. [Read ‘are’ for ‘am’ and omit ‘my.’]

‘One of *those* fanciful, exotic combinations that *gives* [give] the same impression of brilliancy and richness that one receives from tropical insects and flowers.’—MRS. STOWE, *Dred*, ch. v.

One of the first things that *opens* [open] your eyes to the state of domestic service is the time you have frequently to wait at the door before the bell is answered.’—D. MACRAE, *The Americans at Home*, vol. i. p. 39.

‘One of the most awful miracles, according to its own pretensions, that *has* [have] ever been recorded as exhibited on the face of the earth.’—W. J. FOX, *Works*, vol. vii. p. 6.

‘Those who care to study the details of one of the most repulsive narratives which *has* [have] ever come under our notice may learn them from Mr. Dixon.’—*St. Paul's*, April, 1868, p. 72, ‘Spiritual Wives.’

‘A letter—one of the most shameful that *has* [have] ever come from a person of Mr. Disraeli’s official eminence.’—*Northern Whig*, 17th April, 1868.

‘We do not mention this point from any desire to cavil at the results of one of the most interesting experiments which *has* [have] recently been carried out.’—*Spectator*, 21st August 1869, p. 984, ‘Heat from the Moon.’

‘This was one of the first of the economical arrangements which *was* [were] effected immediately after the Reform Bill.’—MRS. BUTLER, *Memoir of John Grey* (1869), ch. vii. p. 155.

‘One of the most extraordinary psychological phenomena that ever *was* [were] witnessed among mankind.’—*Life of Rev. W. Harness* (1871), p. 280.

‘It is too valuable an object to be attained without labour and patience, and the conviction of this ought to encourage the promoters in their efforts to carry out one of the grandest and most thoroughly-useful educational schemes that *has* [have] of late years been brought before the public.’—*Educational Times*, June, 1871, p. 57.

‘This is one of the pleasantest books about Russia that *has* [have] appeared since the publication of Mr. Sutherland Edwards’ delightful “Russians at Home.”’—*Spectator*, 3rd June, 1871, p. 671.

'This is one of the most important cases of releasing right of re-entry for conditions broken *which has* been settled by arbitration for a considerable period.'—O. W. HOLMES, *The Poet at the Breakfast Table* (1872), ch. xi. p. 309. [Read, 'that have.']

'Cardinal Wiseman has taken advantage of the attack to put forth one of the most brilliant appeals that *has* [have] appeared in my time.'—Miss MITFORD, Letter to Mr. Fields, 1850, quoted in *Yesterdays with Authors* (1872), p. 286.

'I think it [*Le Théâtre d'Éducation*, by Madame de Genlis] is one of the prettiest books that *has* [have] been written for young persons.'—Mrs. MONTAGU, 1782, quoted in Dr. Doran's *Lady of the Last Century* (1873), p. 310.

'The plan proposed by Mr. Bright was certainly one of the boldest that *has* [have] ever been put forward.'—W. N. MOLESWORTH, *The History of England from the Year 1830*.

'He subsequently published his essay, and it proved to be one of the most valuable works that *has* [have] ever issued from the press.'—J. F. CLARKE, *Autobiographical Recollections of the Medical Profession* (1874), ch. xix. p. 239.

'His [Dante's] is a poem, one of the completest works that *exists* [exist] in any language.'—R. ATKINSON, *Contemp. Rev.* (1874), vol. xxiv. p. 438.

'It is one of those characters that *requires* peculiar care, which only repetition can give, but it never can be a part that can inspire a person with an eager desire to go to a theatre to see represented.'—MACREADY, *Diary*, quoted in *Reminiscences of M.* (1875), vol. ii. p. 53. [Read 'require,' and insert 'it' before 'represented.']

'Fielding is supposed to be simply taking one side in one of those perpetual controversies which *has* occupied many generations and never approaches a settlement.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. ii. p. 82. [All difficulty is removed by saying 'a perpetual controversy.']

'The "White Doe" is one of those poems which *makes* many readers inclined to feel a certain tenderness for Jeffrey's dogged insensibility.'—*Ib.*, p. 220. [Read, 'is a poem which makes.']

'Whereon Don Guzman replied with one of those smiles of his, which (as Amyas said afterwards) *was* so abominably like a sneer, that he had often hard work to keep his hands off the man.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. ix. p. 179. [Read, 'with a smile which,' &c.]

Through a similar neglect of the true antecedent, a wrong demonstrative or personal pronoun is sometimes used, *e.g.*, in—

'I am one of those who cannot describe what *I* [they] do not see.'—W. H. RUSSELL, *Diary During the Last Great War* (1874), ch. xvi. p. 514.

'One of those good-hearted and morally-indolent people who let things go their own way, and *have* no thought of interfering with any one provided no one interferes with *him*' [them].—Mrs. LYNN LINTON, *Sowing the Wind* (1867), vol. i. ch. viii. p. 209.

'But neither during this transient gleam of returning favour, nor after it, did M. de Talleyrand's *opinion* against the chances which Napoleon was unnecessarily (as he thought) running, ever vary; neither *were they* [was it] disguised.'—H. L. BULWER, *Historical Characters* (1868), vol. i. p. 253.

'Now it is quite true that *a person* of beautiful mind, dwelling on what-ever appears to *them* [him] most desirable . . . will not only pass *their* [his] time pleasantly,' &c.—J. N. RUSKIN, *Ethics of the Dust*, lect. vii. p. 146.

Another heinous and common error in the use of the relative is that of putting it in the objective case as though it were governed by a verb, or verbal phrase, inserted parenthetically between it and the verb to which it is really nominative, *e.g.*, 'I saw the man *whom* (they thought) *was* dead.' No one could write, 'I thought *him was* dead;' but many are misled by the fancied analogy of 'I believed *him to be* dead' or '*whom* I supposed *to be* dead.' With pseudo-precisians, too, *whom* has always the same superiority over *who* as a gorgeous toilette has over morning dress. The first of our authors avoids this pitfall; the rest rush into it:—

'By those *whom* we had been accustomed to regard as her ablest defenders, and *who* we thought would have sacrificed everything that was most dear,' &c.—Speech by Rev. Mr. STEWART, quoted by A. K. H. BOYD in his *Lessons of Middle Age* (1868), ch. vii. p. 193.

'Milton, in his "Iconoclastes," insolently wrote: "I shall not instance an abstruse author, wherein the king might be less conversant, but one *whom* [who] we well know was the closet companion of these his solitudes, William Shakespeare."'—I. D'ISRAËLI, *Commentaries on the Life and Reign of Charles the First* (1830), vol. iii. ch. vi. p. 109.

'The younger Harper, *whom* [who] they agree was rather nice-looking.'—*Agatha's Husband* (1853), vol. i. ch. i. p. 28.

'The very two individuals *whom* [who] he thought were far away.'—DISRAËLI, *Vivian Grey*, bk. ii. ch. iii.

'Nina was annoyed by the presence of Mr. Jekyl, *whom* [who] her brother insisted should remain to dinner.'—Mrs. H. B. STOWE, *Dred*, ch. xiv.

'Mr. and Mrs. Oswell, *whom* [who] I thought were most delightful people.'—G. MELLY, *School Experiences of a Fag* (1854), p. 94.

'A quiet and steady boy, *whom* [who] I firmly believe never sinned in word, thought, or action.'—*Ib.*, p. 187.

'Friday, *whom* [who] he thinks would be better than a dog, and almost as good as a pony.'—*Nat. Rev.*, October, 1856, No. 6, p. 391.

'The unfortunate clergy of Great Britain, *whom* [who] they concluded must all be in a state of proximate starvation.'—*Border Lands of Spain and France* (1856), ch. iii. p. 66.

'The *Record* has not ceased its attacks on Bishop Jackson, *whom* [who] it fears may be translated to the See of London.'—J. W. DONALDSON, *Christian Orthodoxy* (1857), app. vi. p. 334.

'I was assured that if taken up by English capitalists, *whom* [who] they seemed very anxious should buy and work them, the mines would be found highly remunerative.'—KING, *Pennine Alps* (1858), ch. xv. p. 345.

'Mrs. Treherne, *whom* [who] I trusted would have taken her share in the nursing, proving more of a hindrance than a help.'—*A Life for a Life* (1859), vol. ii. p. 33.

'Francis, *who* fidgets them both to death, and *whom* [who] I was so thankful *was* not coming,' &c.—*Ib.*, vol. ii. p. 139.

'Even papa, *who* Penelope told me she *had seen* brushing the dust off an old rocking-horse,' &c.—*Ib.*, p. 237. [Should be 'whom,' governed by 'seen.']

'*Whom* [who] Mr. J. informed me, died young,' &c.—*Id.*, vol. ii. p. 281.

'Yet I see wretches here *whom* I *cannot hardly* believe *share* the same common womanhood as my Theodora.'—*Id.*, vol. iii. p. 118. [For '*whom*' read '*who*,' for '*cannot*' '*can*,' and for '*share*' '*have*,' deleting '*common*.']

'I have seen some criminals in my lifetime *whom* [who], had I been superstitious, I should have said were children of the Devil.'—Mrs. RIDDELL, *The World in the Church* (1863), vol. ii. p. 45.

'That great Teacher himself *whom* [who] he might fear would have passed away . . . is ever waiting,' &c.—W. J. FOX, *Works*, vol. iii. ch. ii. p. 166.

'With a scream of joy, Dharma turned round and saw the adopted son, *whom* [who] she believed was at that moment in some Italian dungeon.'—*Dharma* (1865), vol. iii. p. 247.

'Our method of protecting "*defenceless woman*," of guarding the being *whom* [who] we say is weak in body and in mind, is to place her almost as completely at man's mercy as the slave at his master's.'—*Social and Political Dependence of Women* (1867), p. 25.

'I have seen a woman meet with an indignant rejection the offer of a man *whom* [who] she knew had for his object simply a wife, and marriage in general.'—Mrs. BUTLER, *Women's Work*, &c. (1869), p. xxxii.

'Six o'clock came, and with it the company in succession, Hook, Mathews, and the rest—all but the anonymous guest, *whom* [who] Yates began to think, and almost to hope, would not come at all.'—*Life of the Rev. R. H. Barham* (1870), vol. i. ch. vi. p. 260.

'He was dissatisfied with those *whom* circumstances had forbidden should ever be like himself.'—F. B. ZINCKE, *Egypt of the Pharaohs*, &c. (1871), ch. ix. p. 66. ['*Whom*' should be '*who*,' nominative to '*should be*.' But, as this sounds ill before '*had forbidden*,' for '*should ever be*,' read '*ever to be*.']

'When Mrs. Anne died, her name and mantle fell worthily on Miss Anne, jun., *whom* [who] it was easy to see would be Mrs. Anne in time.'—Mrs. L. POTTER, *Lancashire Memories* (1879), p. 114.

So in the following passages the relative, or indefinite relative, is wrongly put in the oblique case, its verb thereby being left without a subject. The cause of the blunder is not always self-evident, but in the first four instances the relative seems to have been attracted into the case of a suppressed antecedent:—

\* Compare these passages. All five are grammatically correct (though the first has a decidedly un-English ring); but most readers perhaps would be inclined to substitute the oblique case for the subject, and *vice versa*:—

'This beautiful supplement to Isaiah, by *whomsoever* written, is inspired by,' &c.—Dr. DONALDSON, *Christian Orthodoxy* (1857), app. ii. p. 133.

'Hannah More says, or some of those good women, I forget *who*.'—Mrs. H. B. STOWE, *Dred*, ch. iii. [The phrase is elliptical, and this is a case in which it is very easy to err, because no verb follows. Cf. the usage of Lat. *nescio quis*.]

'The churl in spirit, up or down  
Along the scale of ranks, thro' all,  
To *who* may grasp a golden ball,  
By blood a king, at heart a clown.'

TENNYSON, *In Memoriam*.

'A blind unquestioning vassalage to *whomsoever* it has pleased him to set up for a hero.'—J. R. LOWELL, *My Study Windows* (1871), p. 138, 'Carlyle.' [Right; governed by '*set up*.']

'We think it will be granted by *whoever* has listened to this strain,' &c.—*Saturday Review*, 27th May, 1865, p. 625.

'Let us *neither* call it progress nor retrogression, but a reality, palpably developing itself before our eyes, and certainly not capable of being interrupted by *whomsoever* may desire to interrupt it.'—BURTON, *Political Economy*, ch. ii. p. 37. [Read, 'call it *neither*,' &c., and 'whosever.']

'Pray remain single, and marry nobody (let him be *whom* he may).'—SYDNEY SMITH, *let.* lxxxiv. vol. ii. p. 82.

'The sign of the Good Samaritan is written on the face of *whomsoever* [whosever] opens to the stranger.'—LOUISA M. ALCOTT, *Work* (1873), vol. ii. p. 43.

'One evening of each week was set apart by Mr. Power for the reception of *whomsoever* [whosever] chose to visit him.'—*Ib.*, vol. ii. p. 137.

'Why should I be told to serve Him if I do not know *whom* it is I serve?'—FLORENCE NIGHTINGALE, *Fraser's Magazine*, May, 1873, p. 572, 'A Note of Interrogation.' [Read, 'who it is that I serve.']

'I offer a prize of six pairs of gloves to *whomsoever* [whosever] will tell me what idea in this second part is mine.'—CH. DICKENS, *Letters*, 1869 (1880), vol. ii. p. 426.

'You can keep this letter, and show it to *whoever* you like.'—H. T. BUCKLE, 1859, *Life and Letters* (1880), vol. i. p. 397. [Here 'whom-ever' would be correct, if somewhat pedantic.]

'The Fiantaichean or Feen, *whomsoever* [whosever] they were, are always represented as hunting wild boars.'—J. F. CAMPBELL, *Popular Tales of the West Highlands* (1860), vol. i. introd. p. xci.

'Those two, no matter *who* spoke, or *whom* was addressed, looked at each other.'—DICKENS, *Our Mutual Friend*, vol. i. pt. ii. No. 7, ch. vi. p. 218.

'*Whom* they were I really cannot specify.'—MRS. GROTE, *Life of Ary Scheffer* (1860), ch. vii. p. 76.

Sometimes a compound sentence—one, namely, that contains two or more co-ordinate assertions—is put in contracted form, one predicate having two or more subjects, *e.g.*, 'Woe came with war and want [came] with woe,' 'Not a drum was heard, not a funeral note [was heard].' Such contraction is only admissible where the subjects are in the same number, since otherwise the rule of the concord of subject and verb is violated, *e.g.*, 'He was spared, but they [was] hanged.' This error,\* as will be seen from the subjoined examples, is oftenest committed with the verb of incomplete predication to be :—

'His [Peter the Hermit's] diet was abstemious, his prayers [were] long and fervent, and the alms which he received with one hand, he distributed with the other.'—GIBBON, c. 58, 7, 312.

'They are easily avoided, and their existence [is] forgotten,' &c.—Hon. J. E. MURRAY, *Summer in Pyrenees*, vol. i. p. 97.

'The Bishop of Exeter is credited with a *bon mot*. A young lady visiting Bishopstowe made the remark that Torquay was very like Switzerland. "Very," replied his lordship, "except that there is no sea in Switzerland and [that there are] no mountains in Torquay."

\* An instance of its rare occurrence in French is :—

'Pourquoi leur *parole* est-elle si douce et si harmonieuse, leurs *gestes* si sobres et si calmes, leurs *mouvements* si gracieux.'—JULES BALLOT, *Histoire de l'Insurrection Crétoise* (Paris, 1868), p. 238.



'Great *was* the generalship and various [were] the contrivances,' &c.—Rev. S. SMITH, *Memoir* (1855), vol. ii. p. 166.

'At which last Amyas shook his head, and said that friars were liars, and seeing [was] believing.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xi. p. 201.

'His brow was wrinkled, his lip compressed, his eyes [were] full of a terrible strong calm.'—*Ib.*, ch. xxvi. p. 423.

'His kindness of heart was very great, his simplicity of character [was] extreme, and his scientific acquirements [were] considerable enough to entitle him to much reputation in the European republic of learned men. Mrs. GASKELL, *Wives and Daughters* (1864), ch. iv.

'Still was her inward structure unchanged, her essential duties *were* unvaried, her course [was] pursued with equal success.'—Cardinal WISEMAN, *Essays on Religion and Literature* (1865), p. 15, 'Inaugural Discourse.'

'The civil government was then very submissive, and heretics [were] almost unknown.'—LECKY, *History of Rationalism* (1865), vol. ii. p. 120.

'At present all contributions of facts are to be welcomed, all hasty theorising [is to be] discouraged.'—*Spectator*, 2nd December, 1865, p. 985.

'Not only was the watch discovered, but duplicates [were] found,' &c.—*Traits of Character* (1860), vol. ii. p. 339.

'For this purpose was the gospel proclaimed; . . . for this was death abolished; and heaven and earth were united and reconciled, and the kingdom of God [was] established in all the universality of its spirit,' &c.—W. J. FOX, *Works*, vol. iii. p. 98.

'Such are the extreme evils of poverty in cities, and such [is] the appalling contrast which presents itself to the senses, the judgment, and the heart.'—*Ib.*, p. 114.

'Whenever and wherever they die, their loss is to be lamented, and their memories [are to be] cherished.'—*Ib.*, p. 128.

'The natural and the supernatural are alike God's acts, only the one is common, the other uncommon; but both [are] rational and credible; as both may be portions of a common plan.'—*Ib.*, p. 146.

'Their instrument was the human heart, their harmonies [were] those of human affections.'—*Ib.*, p. 272.

'His beard was white, his face pale and melancholy, his eyes [were] lustrous.'—Miss M. B. EDWARDS, *A Winter with the Swallows* (1867), ch. ii. p. 25.

'Thermometers . . . were carefully observed, the temperature [was] recorded, and a reduction made,' &c.—J. F. MCLENNAN, *Memoir of Th. Drummond* (1867), p. 83.

'The country was divided into counties, and the counties [were] placed under magistrates.'—*Ib.*, p. 208.

'The country was laid waste, the cattle and crops, and even the houses [were] destroyed.'—*Ib.*, p. 206.

'The English were repeatedly defeated, their dominion in the island [was] almost lost.'—*Ib.*, 207.

'They were spreading his reputation, and every day [was] bringing him new friends.'—*Ib.*, p. 119.

'Public opinion is a reality as solid to him as the globe, its phenomena [are] as influential as sunshine and darkness.'—W. R. ALGER, *Genius of Solitude* (Boston, 1867), p. 231.

'The connection of heart and brain in him was wonderfully intimate, the quantity and obstinacy of emotion [were] extraordinary.'—*Ib.*, p. 255.

'It would have overwhelmed anyone whose pride was less colossal, whose strength [was] less obstinate, whose resources [were] less rich than his.'—*Ib.*, p. 294.

'The premises *are* spacious, and specially adapted to the purposes of education, and the locality [is] one of the most healthy suburbs of London.' Advertisement of Dr. Edward T. Wilson's school at Brixton Hill, *Times*, 3rd January, 1867.

'It has been found in the forty years that have passed since "useful knowledge" was broached and mechanics' institutes [were] founded, that,' &c.—W. JOHNSON, M.A., *Essays on a Liberal Education* (1867), p. 354.

'Why *is* the number of persons injured not reported, and [why *are*] the injuries which they received not stated?'—TH. DRUMMOND, quoted in *Memoir of T. D.*, by J. F. McLennan (1867), p. 271.

'But this error was corrected, and its consequences [were] repudiated, by the British Minister, who emphatically asserted the principle of Chinese jurisdiction over Chinese territory.'—*Saturday Review*, 22nd August, 1868, p. 248.

'So fickle was his [King Theodore's] temper, so intermingled [were] his good and bad qualities, so inscrutable his motives, that the attempt to draw a full and correct portrait of him has always baffled me.'—H. RASSAM, *Narrative of British Mission to Theodore*, &c. (1869).

'In one, literary aspects are selected; in the other, the calculus of scientific detail' [*i.e.*, are selected].—BERNARD CRACROFT, M.A., *Essays* (1868), pref. p. vi.

'The evening was made pleasant with sacred music, and the fatigues of two long services [were] repaired by simple refectations.'—O. W. HOLMES, *The Guardian Angel* (1869), p. 300.

'But the young doctor came, and the old doctor came, and the infants were laid in cotton-wool, and the room [was] heated up to keep them warm, and baby-teaspoonfuls of milk [were] given them.'—*Ib.*, ch. v. p. 37.

'The Divine head is full of pathos, and some of the children [are] beautifully felt.'—Lady EASTLAKE, *Life of John Gibson* (1870), ch. xi. p. 239.

'These tracts were always kept lighted, and the expense thereof [was] defrayed by a special tax.'—*The Coming Race* (1871), ch. xv. p. 109.

'Living in the keen air of poverty and buffeted by the wind of persecution, the hue of health was in her cheeks, her limbs were strong, her heart high.'—ALEX. MACLAREN, *Religious Equality* (1871), p. 14. [After 'heart' insert 'was,' and still there is a misrelated participle.]

'Until 1767, when they [the Jesuits] were expelled from the country by order of Charles III. of Spain, and all their property [was] turned over to the Franciscan monks.'—J. D. WHITNEY, *Encycl. Brit.* (9th ed., 1876), 'California.'

'The possible extent of the liabilities and the prospects of liquidation were freely discussed, and general sympathy [was] expressed for the unfortunate shareholders.'—*Scotsman*, 4th October, 1878.

'My intentions were good, but my perseverance [was] faulty.'—C. J. MATHEWS, *Autobiography* (1879), vol. i. ch. i. p. 4.

'Massinger is a decided Whig; Beaumont and Fletcher [are] high-flying,

passive-obedience Tories.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 9, 'Massinger.' [The plural, followed by the singular, is more frequent than, as here, the singular, followed by the plural.]

'The offences against morality are condoned too easily, and the line between vice and virtue [is] drawn in accordance with certain distinctions which even Parson Adams could scarcely have approved.'—*Id.*, p. 84.

'How often has their innocent and hearty gaiety roused the echo of the groves around, and their light footsteps brushed the dew from the grass.'—Preface by JAS. BROMFIELD to his translation of *Clery's Journal*, p. xxxv. [For the 'and' following 'around,' read 'how often have.']

'He belongs to one caste, and the hewers of wood and drawers of water [belong] to another.'—W. J. FOX, *Works*, vol. iii. p. 223.

'He becomes on this theory a monster of incongruities, and his whole subsequent character, achievements, and influence in the world [become] incomprehensible.'—HENRY ROGERS, *Essays from 'Good Words'* (1867), p. 349.

'Why does the 'bus-driver wear a rose at his button-hole? or [why do] steamboat-captains indulge in cigars?' &c.—JAMES GREENWOOD, *Unsentimental Journeys* (1867), p. 53.

'The oddity has become always odder, the paradoxes [have become] more paradoxical.'—J. R. LOWELL, *My Study Windows* (1871), p. 140, 'Carlyle.'

EACH (Angl.-Sax. *alc*, probably = *á-lic*, 'aye-like') and EVERY (in Layamon *euere-alc*, = Angl.-Sax. *æfre*, 'ever,' and *alc*, 'each') are distributive pronouns both calling attention to the individuals forming a collection, and must accordingly be followed by singular verbs and singular pronouns of reference. The rule is violated in the following passages, the probable motive to such violation being that 'Each man,' or 'Every body, loves himself' conveys the same meaning as 'All men love themselves':—

'Each of these circumstances being impressed upon the composer's mind, *tend* [tends] to improve and perfect his performance.'—MELMOTH'S *Pliny*, VII. 17.

'Every one of the persons who have pews in his church *have* [has] concurred in the same sentiment.'—*Memoirs of Rev. Sydney Smith* (1855), vol. i. p. 294.

'That night *every man* of the boat's crew, save Amyas, *were* [was] down with raging fever.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxi. p. 331.

'The old man took for granted that everybody near him *were* of necessity staunch Catholics.'—E. PAULET, *Dharma; or Three Phases of Love* (1865), vol. iii. p. 213. [Read, 'was a staunch Catholic.']

'Every plan for alleviating the sorrows of the poor, the sick, the blind, the orphan, *were* [was] secure of Mr. Fletcher's sympathy and aid.'—HENRY ROGERS, *Essays from 'Good Words'* (1867), p. 161.

\* Gibbon, and smaller writers than Gibbon, sometimes use *each* or *every* as subject to a verb whose sense is plural, *e.g.*—

'Among the Arabian philosophers Averroes has been accused of despising the religion of the Jews, the Christians, and the Mahometans (see his article in Bayle's Dictionary). *Each* of these sects would *agree* that in two instances out of three his contempt was reasonable.'—GIBBON, ch. 52. [Read either 'all' for 'each of,' or 'admit' for 'agree.']

'Every nation *was* [all nations were] *blended* under the name and standard of the great company.'—*Id.*, *ib.*

'Ebenezer Elliott, the Sheffield poet and blacksmith, every line of whose poems and songs *were like thumps* [was like a thump] on his own anvil.'—CH. MACKAY, *Forty Years' Recollections* (1877), vol. i. p. 101.

'Every strong and every weak *point* of those who might probably be his rivals *were* laid down on his charts.'—O. W. HOLMES, *The Guardian Angel* (1869), ch. iv. p. 33.

In the last example 'point' should follow 'strong' as well as 'weak,' but authorities differ as to the proper number of the verb. CROMBIE, in his *Etymology and Syntax of the English Language* (5th ed., 1843), p. 167, opines that 'Every officer and every soldier *claims*' is easier and more precise than 'Every officer and every soldier *claim*,' though the latter 'is unquestionably more agreeable to analogy.' Professor BAIN, too, says (*English Grammar*, p. 175):—'Plurality is certainly implied, but there is a disagreeable effect produced by joining *every* with a plural verb, and we might take shelter under the elliptical usage, and say, "Every officer (claims), and every soldier claims."' The dilemma might be solved by using *all*. Instances of *each* or *every* followed by a plural pronoun\* are:—

'He is not tied down to relate every minute passage or circumstance, if *they* [it] be not absolutely necessary to the main story,' &c.—Preface by JAMES WELWOOD, M.D., to Rowe's translation of *Lucan*.

'The text, thus corrected, means that *every* little insignificant river by heavy rains falling into *them*, had become so proud, *they* broke down the banks which originally confined them.'—JACKSON'S Illustrations of Shakespeare's *Midsummer Night's Dream*, p. 11. [Omit 'every,' and for 'river' read 'rivers.']

'*Each* of the girls went up into *their* [her] separate rooms [room] to rest and calm *themselves* [herself],' &c.—Mrs. GASKELL, *Wives and Daughters* (1867), ch. xlii. p. 419.

'My object in this letter is to express a hope that the *members* of this University may, *each* as far as lies in *his* power, exert *their* influence to obtain its removal from such a position.'—'An Old Graduate,' *Remarks on Paley's Evidences* (1877), p. 36. ['Their' is here perfectly correct, its antecedent being 'members,' while the parenthetical 'each' is followed by 'his.']

In the first three cases the plural is unquestionably wrong; but a difficulty arises when both genders are implied in *each*, *every*, &c., and according to Professor BAIN, the plural may then be used. 'Grammarians,' he writes (*English Grammar*, pp. 177-8), 'frequently call this construction an error, not reflecting that it is equally an error to apply "his" to feminine subjects. The best writers (Defoe, Paley, Byron, Miss Austen, &c.) furnish examples of the use of the plural as a mode of getting out of the difficulty.' On which it may be observed that sometimes both sense and grammar may be preserved by substituting *all* or *both* for *every* or *each*, e.g., in several of the subjoined examples:—

\* In the following passage the same confusion of *every* and *all* probably misled the author, though the pronoun's true antecedent is 'concurrence,' not 'every one of':—

'Let it be observed also that the concurrence of every one of those favourable conditions must have been continually repeating themselves' [itself].—Prebendary ROW, quoted in *Heterodox London*, by Rev. C. M. Davies, D.D. (1874), vol. ii. p. 372.

'Where *every body* [all] can ride as soon as they are born.'—REV. SYD. SMITH, *Memoir* (1855), vol. i. p. 174.

'And *each* [both] of them *was* [were] busy in arranging *their* particular concerns, and endeavouring, by placing around *them their* books and other possessions, to form [for] themselves a home.'—MISS AUSTEN, *Sense and Sensibility*, vol. i. p. 67.

'He was ready to meet with kindly friendship any one whom the arm of injustice had driven from *their* native land, and who preserved pure *their* faith and honour,' &c.—JAMES, *Attila*, ch. ii. p. 49. [Either read 'his' or delete 'one' after 'any'.]

'It is true that when perspective was first discovered, *every body* [all] amused *themselves* with it.'—JN. RUSKIN, *The Elements of Drawing* (1857), pref., p. xviii.

'He hoped *every one* [all] had enjoyed *themselves* very much.'—GUY LIVINGSTONE (1858), ch. ii. p. 15. ['Enjoyed themselves' is further objectionable. Cf. p. 93.]

'One fine afternoon, *everybody* was [all were] on deck, amusing *themselves* as *they* could.'—CHARLES READE, *Hard Cash* (ed., 1863), vol. i. p. 308.

'Each thought of the other's grief,—*each* prayed for the other rather than for *themselves*.'—MRS. GASKELL, *Mr. Harrison's Confessions* (1866), ch. vii. p. 206. [In this case of father and daughter 'himself' would be incorrect. A periphrasis is here indispensable.]

'*Every one* was [all were] full of *themselves*, though each asked questions of the other, about which *they* did not care a pinch of snuff to be informed.'—SIDNEY BIDDULPH, vol. iv. p. 175.

'*Nobody* ever put so much of *themselves* into their work.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), ch. viii. p. 333, 'Charlotte Brontë.' [Sex here makes a difficulty—his or her?]

'In Europe *no one* marries unless *they* have the certain means of supporting their children.'—MADAME BONAPARTE, *Life and Letters* (1879), ch. viii. p. 135. [Read, 'people do not marry.']

In this last example one is inclined to read 'none marry,' but *none* (Angl.-Sax. *nān* = *ne ān*, 'not one') itself is etymologically singular. '*None* but the brave *deserves* the fair' wrote DRYDEN, but oftenest perhaps the line is quoted 'None but the brave *deserve* the fair;' and '*None* are so blind as *those* that won't see' is certainly the current version of the proverb. The Gr. *οὐδείς*, the Lat. *nulli*, and the Ger. *keine* might all be adduced in defence of the plural usage, but sometimes it is indisputably wrong, e.g., in—

'Mind says one, soul says another, brain or matter says a third, but *none* of these *are* [is] right.'—C. BRAY, *Illusion and Delusion* (1873), p. 20.

Nor can there be a question that in the next examples a most unnecessary blunder is committed by making *one* the subject of a plural verb or the antecedent to a plural pronoun :\*

\* Equally needless is a similar blunder in WELWOOD's preface to Rowe's translation of Lucan, since the author might either have written 'many geniuses,' or 'he has . . . he has . . . himself . . . his name':—

'Hard has been the fate of *many* a genius, that while *they* have conferred immortality on others, *they* have wanted *themselves* some friends to embalm *their* names to posterity.'

'It is true that not *one* of the bright particular stars of Polish history *were* [was] of that line or age.'—*Saturday Review*, 19th July, 1865, p. 242.

'Mr. Tennyson has his faults, and faults which *any one* professing to give a critical estimate of his works *are* [is] bound to point out, on pain of being pronounced disqualified for the office which *he assumes*.'—*Ib.*, 18th April, 1868, p. 522.

'It would distend the gorge of Job himself, to see one of these regularly late men join a company which *they* [he] had purposely kept waiting, in order that attention might be attracted to *them* [him] before, and more particularly at, the moment when *they were* [he was] pleased to arrive.'—*Chambers' Journal*, No. 117, 'Punctuality.'

'There was something indignant in her manner, like one who felt *themselves* [herself] under the mortifying necessity of conforming *themselves* [herself, or delete] to the will of others.'—*Sidney Biddulph*, vol. iv. p. 78.

'And I spoke it in the tone of one who is ashamed of *their* [her] own absurdity.'—*Ib.*, p. 116.

*One*, the indefinite pronoun, should certainly not be followed by 'they' or 'their;' but it is a disputed point whether 'he' and 'his,' (as in French) or 'one' and 'one's' is the correcter. On the whole, the authority of writers and grammarians is in favour of the latter. Cf. :—

'One could not help coveting the privileges they enjoyed for *theirs* sisters,' &c.—Miss M. B. EDWARDS, *A Winter with the Swallows* (1867), ch. xiv. p. 236. [Read, 'One could not help coveting for one's sisters the privileges that they enjoyed.']

'When one suddenly wakes up deaf, *one* forgets for a time that *one* has already been blind.'—W. STIGAND, *Life of H. Heine* (1875), vol. i. ch. xii. p. 342. [Not 'he' which some writers think wrong, after 'one.']

Like *each* and *every*, the distributive pronouns *either* and *neither* should be followed by a singular verb, not by a plural one, as in—

'While *either* of these *are* [is] hungry,  
Nor poppy nor Mandragora,  
Nor all the drowsy syrups of the East  
Will ever medicine them [him] to slumber.'

FIELDING, *Amelia*, bk. viii. ch. viii. par. 2.

'Homer, you know, has employed many verses in the description of the arms of Achilles, as Virgil also has in those of Æneas; yet *neither* of them *are* [is] prolix, because *they each keep* [each keeps] within the limits of *their* [his] original design.'—MELMOTH'S *Pliny*, V. 6. [The Latin is more correct. 'Brevis tamen *uterque est*, quia *facit* quod instituit.']

'Nepos answered him; Celsus replied; and neither of them *were* [was] sparing of reflections on each [the] other.'—*Ib.*, VI. 5.

'I mean to give you a large dose of my conversation, and, lest it becomes [become] too exciting, to season it with a little reading, out of something that *neither* of you *take* the smallest interest in, and *will be able* to go to sleep over properly.'—*A Life for a Life* (1859), vol. ii. ch. ii. p. 48. [It should be (1) 'neither takes,' and (2) 'both will be able,' &c.]

'In fact she did not want Pamela as she had wanted her. And the consequence was that they had been much longer apart than *either* of them, occupied with *their* [her] own concerns, had been aware.'—Mrs. OLIPHANT, *The Brownlows* (1868), vol. ii. p. 25.

'Neither of these boys *were* [was] so remarkable for their talent as for [the] thoroughness of their work.'—Rev. G. BUTLER, *Woman's Work and Woman's Culture* (1869), p. 68. [Omit 'their' in both lines.]

'In this composition *neither* of the arms *crosses* [the] body.'—Lady EAST-LAKE, *Life of John Gibson* (1870), ch. viii. p. 185.

'I shall be almost pleased if either Mansel or T. S. Baynes *are* [is] able, on any particular points, to weaken the force of it.'—GEORGE GROTE to J. S. Mill, 1865, *Life of G. G.* (1873), ch. xxxiii. p. 275.

Errors in the use of the demonstrative adjectives, *this* and *that*, have been instanced in the preceding paragraphs, but a grosser, or at least more obvious, blunder is that of making them plural before the singular nouns, *kind* or *sort*, as in—

'I always delight in overthrowing *those* [that] *kind* of schemes, and cheating a person of *their* [his] premeditated contempt.'—Miss AUSTEN, *Pride and Prejudice*, ch. x.

'You have been so used to *these* [this] *sort* of impertinences,' &c.—Rev. SYD. SMITH to C. Dickens, 6th January, 1843, vol. ii. let. cccxciii. p. 481.

'Would it not be better to keep some memorandum of *these* [this] *sort* of engagements?'—*Id.*, *ib.*, vol. ii. let. clxi. p. 177.

'*Those* are [That is] not *those* [the] sort of things that give me the feeling of gratitude.'—*A Life for a Life* (1859), vol. iii. ch. vii. p. 123. [Doubly wrong; should be 'the sort.']

'There are women as well as men who can thoroughly enjoy *these* [this] *sort* of romantic spots.'—*Saturday Review*, 2nd September, 1865, p. 293.

'*These* [This] *kind* of books *fill* [fills] up the long tapestry of history with little bits of detail which give human interest to it.'—JAMES HANNAY, *A Course of English Literature* (1866), p. 101.

English adjectives have discarded their old inflections, so cannot give rise to questions of concord, 'beautiful' qualifying 'man' and 'men,' 'woman' and 'women' alike. In French the case is different, adjectives having four distinct forms,—two for the masculine and the feminine singular, and two for the masculine and the feminine plural,—and to confound these forms were as flagrant an error as it would be in English to speak of 'King Victoria' or of 'this famous men.' Yet just such an error is made by writers who apply indiscriminately the French feminine adjectives *naïve* and *petite* to 'man' or 'men,' 'woman' or 'women.' With *naïve*\* this error is almost universal, though not quite, as our first two passages show:—

'We may quote one *naïf* remark.'—*Spectator*, 28th January, 1871, p. 11.

\* This mastery of *naïve* over *naïf* was probably due, in part to the forms *naïveté* and *naïvement*, in part to the fact that *naïveté* is a feminine quality rather than a male. *Chaperone*, a favourite word with society papers, is unknown to French, where the word is *chaperon*, 'a hood,' our metaphorical use of the term being paralleled by that of *bonnet*, the man who covers a thimble-rigger's knavery. The printer's error of placing a grave accent over the Latin preposition *a*, 'from,' as though it were the French *à*, 'to,' occurs more than once in Sayce's *Comparative Philology* (Lond., 1875); and a similar specimen of pseudo-erudition is well hit off in *The Working Man's Way in the World*, ch. xii. p. 296:—

'I got on tolerably well with my new duty, and received the best proof of success by the absence, for several months, of remark from any quarter. Freedom from blame being the only praise which a reader ever gets, I naturally looked upon that state of things as

'He [Jn. Ruskin] quite forgets, in his love for the *naïf* old painter [Giotto], that he is painting him.'—Miss MITFORD, *Letters and Life* (2nd series, 1872), vol. ii. p. 145.

'And thus *naïve* [naïf], unique, he stood out in bold relief,' &c.—*Life of Sylvester Judd* (1854), ch. xii. p. 466.

'We must be very *naïve* [naïfs] to imagine that they sound our praises over the tomb of the Prophet.'—Miss M. B. EDWARDS, *A Winter with the Swallows* (1867), p. 206.

'Poppy was so delightfully *naïve* [naïf] in *his* approval of persons and things.'—*Id.*, *Kitty* (1869), vol. ii. ch. iv. p. 39.

'He was a fresh young Irishman, who had seen little of Great Britain, and who was altogether so genial and *naïve* [naïf] in his remarks that I could not help liking him.'—*Cornhill*, January, 1875, vol. xxxi. p. 31, 'People who *will* Talk.'

'I knew very well that I could if I chose talk to such *naïve* [naïfs] people about subjects which would shock an English lady,' &c.—C. G. LELAND, *Macmillan's Magazine*, November, 1879, p. 54, 'The Russian Gipsies.'

'He [Tom Moore] was a dapper little man, so short as to look quite *petite* [petit].'*J. DIX, Lions Living and Dead* (1852), ch. vi. p. 96.

'He is short and for his years bulky—his features are *petite* [petits],'*&c.*—*Traits of Character* (1860), vol. ii. p. 108.

'He had *small petite* [petits] features.'—*Id.*, vol. ii. p. 207. [Omit 'small.']

'His features were almost ridiculously *petite* [petits].'*—Id.*, vol. ii. p. 213.

From Concord we come to Government, the foremost rule of which is that 'transitive verbs, with their participles and gerunds, govern the objective case.' The rule is violated in—

encouraging, and began to feel secure upon my stool. But, one fine summer's morning, about eleven o'clock, the counting-house bell rung [rang], and I was ordered to make a prompt appearance before the head of the firm, whom as yet I had never seen. I obeyed immediately, and was ushered into the presence of a gouty sexagenarian, upon whose rather childish and naturally good-humoured countenance a frown, got up for the occasion, sat with a very ill grace, and between whom and myself [me] the following brief dialogue ensued:—

"Mr. —," said the elderly gentleman, "you are the new rweader, I undershtand, and, of course, a man of education, as a rweaderish. I am rweally ashtonished, shir, zhat you should make shuch a shtoopid blunder as shish—do you shink I pay you forty shillinsh a week for zhat, shir?"

"Allow me to ask what has gone wrong, sir?"

"Why, shish has gone wrong, shir"—and he handed me the sheet.

"Will you have the goodness to point it out, sir? I see nothing wrong."

"Don't pretend to be blind, shir! You know zhat we alwaysh put '*bond fide*' wish a shircumflex & ; and you have left it out, shir."

"No I have not, sir—with submission, the words '*bond fide*' do not occur in the page."

"Why, what do you mean by zhat, shir?" (pointing to the words "*bona fides*"). "What's zhat but *bond fide* in zhe plural. Of course, if we have a shircumflex in zhe shingular, we have it in zhe plural too."

"Excuse me, sir, you have made a slight mistake; *bona fides* is not the plural of *bond fide*. The word *bona* in the one instance is in the nominative, in the other it is in the ablative case; it would be a blunder to use the accent in the nominative."

"Nommany I—nommany I—ablaty!—Oh, ish zhat it? I musht talk to my shon about it.—Ha! I dare shay you are right, Mr. —; *bond fide* in zhe plural don't carry zhe aschent, you shay. Oh, very well; if zhat's zhe cashe, itsh all right. Zhat will do, shir—you may go down now, shir."

I bowed accordingly, and returned to my stool below; and thus ended my first interview with the erudite principal, who never summoned me to a second conference—at least on the subject of a blunder.



'*He*, who had always inspired in her a respect which almost overcame her affection, she now *saw* the object of open pleasantry.'—MISS AUSTEN, *Pride and Prejudice*, ch. lxi. [For 'he' read 'him.']

'I experienced little difficulty in *distinguishing* from among the pedestrians who thronged the pavement *they* [those] who had business with St. Bartholomew.'—JAMES GREENWOOD, *Unsentimental Journeys* (1867), p. 1.

'No; men very like him at each of the places mentioned, but not *he* [him].'*—Ib.*, p. 14. [This is in answer to the question: 'Where had I before seen this muscular pawnbroker? At the dog-show?' &c.]

'*Let* you and *I* [me] look at these, for they say that there are none such in the world.'—HY. KINGSLEY, *Mademoiselle Mathilde* (1868), vol. iii. p. 130.

'Stay; I will not kill *ye*; let me not call *ye* cowards,' &c.—RAYMOND LULLY, *Great Elixir* (1870). ['After this, we can only feebly remark that *ye* is not the accusative of *you*.'—*Spectator*, 7th May, 1870, p. 593.]

'Thackeray, having been requested to write in a lady's album, found, on scanning its contents, the subjoined lines:—

"Mont Blanc is the monarch of mountains—  
They crown'd him long ago;  
But *who* they got to put it on  
Nobody seems to know.

"ALBERT SMITH."

Under these T. speedily wrote the following:—

"A HUMBLE SUGGESTION:

"I know that Albert wrote in hurry;  
To criticize I scarce presume;  
But yet methinks that Lindley Murray,  
Instead of *who*, had written *whom*.

"W. M. THACKERAY."

—GEORGE HODDER, *Memories of My Time* (1870), ch. xiii. p. 284.

'And now, my classmates; *ye* remaining few  
That number not the half of those we knew,  
*Ye*, against whose familiar names not yet  
The fatal asterisk of death is set,  
*Ye* [You] I salute.'

—LONGFELLOW, 'Morituri te salutant,' in *The Masque of Pandora and other Poems* (1876).

And, since conjunctions connect nouns and pronouns in the same case, and since a noun or pronoun placed in apposition must be in the same case as the noun or pronoun to which it is apposed, the rule is also violated in—

'No more Spaniard-hunting for me now, my masters. God will send no such fools as *I* [me] upon His errands.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxxii. p. 513. [The opposite of this error is made in—"Non-sense!" said Amyas, "we could kill every soul of them in half an hour, and they know that as well as *me* [I do]."*—Ib.*, ch. xxiv. p. 363. And: 'She is not even as big as *me* [I am].'*—Ib.*, ch. xxviii. p. 445.]

'In this state Frank Churchill had found her, *she* [her] trembling, *they* [them] loud and insolent.'—MISS AUSTEN, *Emma*, ch. xxxix.

'May Heaven only keep *us* a long time yet in the same relation—*he* [him] wondering, *I* [me] not.'—LESSING, quoted in *Stahr's Life of Lessing*, translated by E. P. Evans (Boston, 1866), vol. ii. bk. xii. ch. v. p. 264.

'I wish that little Mavey would find *them* closeted together, *he* [him]

softened by her tears, and *she* [her] receiving his devotions with effusion.'—Mrs. LYNN LINTON, *Sowing the Wind* (1867), vol. iii. p. 215.

'She carried her little wail to old Lady Somers, and pointed out to her how terribly it would undermine her husband's influence to have a Papist, and *he* [him] a Frenchman, in the house.'—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. ii. p. 99.

'Mr. Brownlow had presumed to scold *her*, to blame *her* for what she had been doing, *she* [her] whom nobody ever blamed,' &c.—Mrs. OLIPHANT, *The Brownlows* (1868), vol. ii. ch. xviii. p. 43.

'To send *me* away, and for a whole year, too—I [me], who had never crept from under the parental wing—was a startling idea.'—C. J. MATHEWS, *Autobiography* (1879), vol. i. ch. iv. p. 77. [Apposition of 'I' and 'me.']

After prepositions, too, a noun or a pronoun must be put in the objective case, both when the noun or pronoun immediately follows such prepositions, and when it stands in apposition. The following are ungrammatical:—

'He hath given away above half his fortune to the Lord knows *who* [whom].'  
—FIELDING, *Amelia*, bk. ix. ch. x., last par. but four.

'Now he had lost her, he wanted her back; and perhaps every one present, except *he* [him or himself], guessed why.'  
—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxv. p. 398.

'His imitators for the most part serve but to denote the painful difference there is *between* the founder of a style and *he* who attempts to copy it.'  
—G. B. SMITH, *Poets and Novelists* (1875), p. 369. [Read 'him,' though that is not very good.]

'It is in this particular that the great difference lies *between* the labourer who moves to Yorkshire and *he* [him] who moves to Canada.'  
—*Westminster Review*, July, 1879, p. 48.

'The mother-lady was constantly picturing to her own imagination the gradual ruin of her own and darling son—*he* who had been the pride of her maternal heart, the joy of her widowhood, and the glory of her expectations.'  
—GALT, *Sir Andrew Wylie*, vol. i. p. 295. [Read 'him,' or better omit 'he' altogether.]

'He went to the offices of Mr. Donkin, the oldest and most respected attorney in Monkshaven—*he* who had been employed to draw up the law papers,' &c.—Mrs. GASKELL, *Sylvia's Lovers* (1863), vol. ii. p. 195. [Alter as in last example.]

'God forbid that John Hawkins's wife should refuse her last penny to a distressed mariner, and *he* [him] a gentleman born.'  
—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xiii. p. 233.

'I don't forget the danger and the woe of one weak woman, and *she* [her] the daughter of a man who once stood in this room.'  
—*Ib.*, ch. xxix. p. 469.

'It is characteristic of them to appear but to one person, and *he* the most interested, the most likely to be deluded,' &c.—W. J. FOX, *Works*, vol. ii. p. 331. [False apposition, 'one' objective, 'he' nominative. Substitute 'that.']

'*Besides* my father and Uncle Haddock—*he* [him] of the silver plates,' &c.—JAMES GREENWOOD, *Unsentimental Journeys* (1867), p. 140.

'And the major-domo, without the wildest idea of what Father Martin spoke about, said promptly, with the well-trained dexterity of an old servant, and *he* [him] a Frenchman: "Such a course would be wrong in two ways."'  
—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. iii. p. 50.

'I then became known *to* that venerable agriculturist, Sir John Sinclair, *he* whose zeal in agriculture led him to spend his entire life in obtaining information,' &c.—JOHN GREY, quoted in Mrs. Butler's *Memoir of J. G.* (1869), ch. ii. p. 45. [Omit 'he.']

'Nobody in the world had ever the least control over him *but her*.'—W. BLACK, *Cornhill*, April, 1875, ch. xxix. p. 386, par. 13, 'Three Feathers.'

The last example is perfectly correct, *but* being here a preposition. *Than*, however, is always a conjunction, and as such has no governing force, but must couple like cases, not nominatives with objectives, or *vice versa*,\* as in—

'He must be a wiser man than *me* [I am], who can tell what advantage or satisfaction he derives from having brought such a nest of hornets about his ears.'—SMOLLETT, *Humphrey Clinker* (Works, 3rd ed., by R. Anderson, 1806), vol. vi. p. 145.

'The smooth manner of the spy, curiously in dissonance with his ostentatiously rough dress, and probably with his usual demeanour, received such a check from the inscrutability of Carton—who was a mystery to wiser and honester men than *he* [him]—that it faltered here, and failed him.'—DICKENS, *A Tale of Two Cities*, bk. iii. ch. viii.

'I'll tell you what, brother Frank, you are a great deal wiser than *me* [I am], I know; but I can't abide to see you turn up your nose as it were at God's good earth.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xvii. p. 280.

'Think not of me, good folks, nor talk of me; but come behind me decently, as Christian men, and follow to the grave the body of a better man than *I* [me].'*—Id.*, ch. xxxiii. p. 515.

'W. Godwin objected to the phrase—"Osah is prettier than *me*," in the MS. of Mrs. Inchbald. Mrs. L., in 1805, admits that she is not "the slightest judge of grammar. She doubts her former belief that grammar was established and immovable, as she has been shown cases of good writers differing extremely, and says she has been told that correctness is often inelegant." If this be true, it is a fine thing for women, and some men. But it seems that "Osah is prettier than *I*" has Godwin, Lowth, and Scripture on its side. Three high authorities.'—*Memoir of W. Godwin* (1876), vol. ii. p. 142.

The last example leads to the question, What is the proper case after the auxiliary verb 'to be'? The nominative as a rule, beyond a doubt; but 'It is *me*' has found defenders in Dr. Latham (*History of the English Language*, pp. 584-86), Dean Alford (*Queen's English*, pp. 142-46), Prof. Bain (*English Grammar*, p. 179), Mr. Mason (*English Grammar*, p. 55), &c. Old English authors wrote neither 'It is *I*' nor 'It is *me*,' but 'I am it,' which corresponds to modern German usage; and our present phrase appears to have been copied from the French 'C'est *moi*,' with

\* Prof. BAIN defends 'the use of *me*, *him* after the conjunction *than*, in whose favour there is the authority of an extensive, if not predominating, usage: "She was neither better nor wiser than you or *me*."—THACKERAY.' Universal usage could hardly, it seems to us, justify this departure from a general rule, such departure being always unnecessary, and often leading to serious ambiguity. Once admit it, and how can you decide whether 'You know him better than *me*' means 'you know him better than (you know) *me*,' or 'You know him better than I (do)'?

which 'It is *me*' agrees more closely than does 'It is *I*.' Still, 'She it was' would certainly be an improvement in the first of our two examples; in the second, the use of the objective case in one clause, and of a subjective in another, involves an obvious self-contradiction:—

'It was her [*i.e.*, Nature] who, by producing in divers places, springs of hot, and even of boiling water, taught men, in all probability, to give different degrees of heat to their baths.'—D'ARNAY, *Life of the Romans*, p. 100.

'If there is anyone embarrassed it will not be *me*, and it will not be *she*.'—W. BLACK, *Macleod of Dare* (1878), vol. ii. ch. xi. p. 192.

In contracted sentences the laws of concord and government are often violated by neglect to repeat the relative when the case is changed. *Who* may with perfect correctness pay a double debt in 'Rousseau, who was born and buried at Baireuth;' but one should not write 'who was born and they buried,' *whom* being required before the transitive verb. The same remarks hold good of *which*, since even though its subjective and objective cases are indistinguishable, logical accuracy forbids that one should be unable to say whether it is in the subjective or the objective case, whether it depends on a preposition or stands by itself. What awkwardness arises from carelessness in this respect may be seen from—

'Byron (as in the case of Charles Skinner Matthews, *of whom* he used to talk so much, and [whom he] regretted so deeply), not being a great reader himself, liked the company of those who were,' &c.—MEDWIN, *Memoir of Shelley* (1833), p. 33.

'In the abyss of the past eternity we see the Creator for ever designing, and for ever accomplishing the supremest end *at which* infinite justice and goodness could aim, and [which] absolute wisdom and power [could] bring to pass.'—MISS COBBE, *Essay on Intuitive Morals* (1855), pt. i. ch. iv. p. 178.

'The upper part of the house, *of which* I know nothing, and [which I] have never seen.'—*A Life for a Life* (1859), vol. ii. p. 65.

'Nor do I, either in or out of Cambridge, know any one *with whom* I can converse more pleasantly, or [whom I] *would prefer* as my companion,' &c.—*Traits of Character*, by a Contemporary (1860), vol. ii. p. 9.

'A man could not sustain such a position; it represents a momentary action, *which* the sculptor must have often seen, and [which] is perfectly true to nature.'—LADY EASTLAKE, *Life of John Gibson* (1870), ch. viii. p. 185.

'The domain of the husband *to whom* she felt that she had sold herself, and [by whom she] had been paid the strict price—nay paid more than she had dared to ask.'—GEORGE ELIOT, *Daniel Deronda*, bk. vii. p. 6.

'One of the last of his parliamentary speeches was delivered in defence of Warren Hastings, *with whom* he was on terms of intimate friendship, and [whom he] regarded as a consummate statesman and the saviour of India.'—W. F. RAE, *John Wilkes* (1874), p. 114.

'He had boldly exposed the negligence, the ignorance, the low taste, and particular shortcomings of those *on whom* British art had to rely, and [whom] society believed in.'—*Memoir of B. R. Haydon* (1876), vol. i. p. 67.

'While at Brussels, he fought a duel by moonlight with a Spaniard *with whom* he had been gambling, and [whom he] suspected of cheating him.' Lady JACKSON, *Old Paris* (1878), vol. i. ch. xxv. p. 341.

'Originality in politics, as in every field of art, consists in the use and application of the ideas *which* we get or [which] are given to us.'—JUSTIN MCCARTHY, *History of Our Own Times* (1879), vol. i. ch. ii. p. 44.

The following is perfectly correct; but if, as is not unlikely, Miss Martineau had said, 'at which all smile,' then it would have been necessary to write, 'and which we all justify':—

'It is a persuasion which we all smile at in one another, and justify in ourselves.'—Miss MARTINEAU, *Illustrations of Political Economy* (3rd ed., 1832), vol. i. pref., p. iv.

For a different reason the relative should have been repeated in the next example, because there are two nominatives, 'noise' and 'who,' in the sentence, either of which might grammatically be the subject of 'had heard.' It would be still better to make the last clause run, 'having, as they concluded, heard,' &c., since it is not sufficiently co-ordinate with the second clause to be coupled to it by 'and':—

'The noise [that] the Princess made was however heard by the person beneath who stopped, and [who] they concluded had heard the casement open.'—*Castle of Otranto*, p. 48.

After concord and government comes the third but not the least important branch of syntax—order of words. Its most general principles are that what is to be thought of first should be mentioned first, and that things to be thought of together should be placed in close conjunction. In no language of culture is the order of words of such high importance as in English, English having lost almost all its inflexions, or suffixes expressive of relation. The Latin sentence 'Johannes et Carolus Gulielmum ceciderunt' can bear but a single meaning, shuffle its words as you will; but according as you arrange the five English words, 'John,' 'Charles,' 'William,' 'and,' 'killed,' you can express six wholly different statements:—'John and Charles killed William;' 'John killed William and Charles,' &c.\* A dinner, whose materials had been carefully chosen and admirably cooked, would be ruined were soup and ice-pudding served up in the same tureen, and the partridges smothered with lobster-sauce; and similarly a sentence, in spite of well-picked words and studious avoidance of broken concord and government, may by faulty arrangement be turned into perfect nonsense. Take for example:—

'The French papers say of a recent duel: "One of the combatants was unhurt, and the other sustained a wound *in the arm of no importance.*" Which arm is this?'—*Punch*, 5th October, 1872.

'A piano for sale by a lady about to cross the Channel in an oak case with carved legs.'—Advt. in English journal.

'He blew out his brains after bidding his wife goodbye with a gun.'—Connecticut paper.

'The Moor seizing a bolster, full of rage and jealousy, smothers her.'—Critique on *Othello*.

\* A rare example of ambiguous collocation in French is: 'Deux d'entre eux, M. et J., furent surpris dans une mairie au moment où la troupe y pénétrait, *les armes à la main.*'—V. SCHOELCHER, *Le Gouvernement du Deux Décembre*, p. 424. [If it was the 'troupe' that had the 'armes,' as seems probable, it would be well to put the last five words after 'troupe;' if 'M. et J.,' after 'surpris.']

'Paid to a woman whose husband was drowned by order of the vestry under London Bridge, £1. 1s.'—Books of an Overseer of a London vestry.  
'Erected to the memory of John Phillips accidentally shot as a mark of affection by his brother.'—Epitaph in an Ulster churchyard.

'The Board of Education has resolved to erect a building large enough to accommodate 500 students three stories high.'—Wisconsin paper.

These sentences are extreme instances of what by the French is termed 'construction louche' (squinting construction); in a homely English phrase, 'they have one eye on the pot, and the other up the chimney.' No one could fail to be struck by their absurdity, but many might fail to impute this absurdity to wrong collocation of words that in themselves are right enough; many might slur them over as Irish bulls or eccentricities of Yankee editors. Doubtless such blunders are commonest in ephemeral productions, one-third of our examples being culled from newspapers; but it will be seen that they are by no means peculiar to newspapers or even to lighter literature, and the graver the work the more ridiculous appears the blunder.

'Sir Morton Peto spoke of the notion that the national debt might be repudiated *with absolute contempt*.'—*Spectator*, 18th November, 1855, p. 1272. ['With,' &c., should follow 'spoke.']

'When President Lincoln . . . permitted forts and batteries to be built around Fort Sumter, whose guns bore upon every one of them, *without opposition*, the sigh went again through the land, "Oh for an hour of Jackson!"'—M. D. C.[ONWAY], in the *Spectator*, 7th June, 1875, p. 608. [The words 'without opposition' ought to come after 'permitted' or 'built.']

'Charles Lamb, in his "Notes on the Dramatists," says of Drayton that, in his "Polyolbion," he has gone over our land with the fidelity of a herald and the painful love of a son, and has not left a rivulet so narrow that it may be stepped over *without honourable mention*.'—*Spectator*, 9th November, 1867, p. 1263. ['Without honourable mention' ought to follow 'left.']

'The workmen are beginning to arrest men who express Fenian sentiments *for themselves*.'—*Ib.*, 28th December, 1867, p. 1473. ['For themselves' should follow 'beginning.']

'Lord Carnarvon objected to the magnitude of the pension assigned to the retired Bishops *not without reason*.'—*Ib.*, 17th July, 1869. [Though it would appear that 'not without reason' is here predicated of the 'pension' and not of the 'objection,' the probability is, if we examine the context, that this is not the writer's meaning. He ought, therefore, to have placed the words 'not without reason' after the word 'objected.' In the other case they ought to have followed the word 'assigned.' This form of error is so common in the *Spectator* as to be a characteristic.]

'A clever magistrate would see whether he [a witness] was deliberately lying *a great deal better than a stupid jury*.'—*Ib.*, 14th August, 1869, p. 951. In the same article, on 'Lying in Court,' a column before, occurs this expression: 'A man beats a witness who had stated the truth in Court *nearly to death*.' [In the first instance the words in italics should follow 'see.' In the second, they should follow 'beats.']

'The house affirmed the proposal to abolish University tests *with enthusiasm*.'—*Ib.*, 14th August, 1869, p. 948. [The words italicised should follow 'affirmed.']

'The Government at Cuba—or rather a military tribunal acting under

its orders—condemned a seaman to death for aiding the insurgents, *apparently in the face of evidence.*—*Ib.*, 4th September, 1869, p. 1029. [Transpose the last clause, so as to make it follow ‘condemned.’]

‘Mr. C. Buxton, M.P., was shot at by a secretary under notice to quit, with whom Mr. Buxton was finding fault—*very fortunately without effect.*’—*Ib.*, 30th April, 1870, p. 541. [The words italicised should follow ‘shot at.’]

‘To point out why it would be impossible to go so far as Mr. Winterbotham . . . demands, *without giving up all hope of passing the Bill.*’—*Ib.*, 7th May, 1870, p. 577. [The last clause should follow ‘impossible.’]

‘The Queen opened the new and handsome building of the University of London in Burlington Gardens on Wednesday, in the designs and execution of which Mr. Pennethorne is thought to have surpassed himself,—*with a ceremonial of some pomp.*’—*Ib.*, 14th May, 1870, p. 601. [The last clause should either have begun the sentence, or have followed ‘The Queen’ or ‘opened.’]

‘It would be a rash, ambitious precipitation of results, likely enough to come in time, and to come beneficially, *by the use of bloody means which could probably defeat instead of furthering those ends.*’—*Ib.*, 19th Nov., 1870, p. 1373. [The last clause belongs to ‘precipitation,’ and not to ‘come beneficially.’ The sentence should be wholly changed.]

‘The opposite of denial is affirmation; and it no more follows that there is any moral inconsistency in the change, than in rejecting a scientific theory which explained all the old facts known to you and had therefore been accepted, *on the production of new facts inconsistent with it.*’—*Ib.*, 3rd December, 1870, p. 1442. [The last clause relates to ‘rejecting’ and not to ‘accepted,’ and ought to be transposed.]

‘That England should resist the development of Bismarckism through the destruction of France, *by force.*’—*Ib.*, 10th December, 1870, p. 1470. [‘By force’ should follow ‘resist.’]

‘People have been crying out that Germany never could be an aggressive power *a great deal too soon.*’—*Ib.*, 17th December, 1870, p. 1501. [The last five words should follow ‘crying out.’]

‘When Mr. Gladstone said that the true end and object of free thought was to cleave to objects of faith freely chosen, and not to end in a life rather roving and vagrant than free . . . he seems to us to have expressed what we have been putting *with force as well as beauty.*’—*Ib.*, 28th December, 1872, p. 1656. [The last six words should follow ‘expressed.’]

‘It is, indeed, most curious that Mr. Carlyle, whose man of men is the courteous, imperturbable, mild-mannered Goethe, and Mr. Ruskin, who reveres Walter Scott, and is at present extracting the essence of Lockhart’s biography for the instruction of workmen and labourers, should be the polar opposites, *in their habitual and ferocious denunciations*, of the men whom they set up as examples.’—*Ib.*, 9th August, 1873, p. 1011. [The italicised words should follow ‘should be.’]

‘It [the pamphlet on Ultramontanism] must clear Mr. Gladstone of suspicion of Romanising *with all sensible men for ever.*’—*Ib.*, 14th Nov., 1874. [Read, ‘With all sensible men, it must for ever clear Mr. Gladstone of suspicion of Romanising.’]

‘So gifted are they with correctness of ear, that they can reproduce an air after once hearing it *with the most perfect exactness.*’—*Ib.*, 26th October, 1876, p. 1341, ‘Three Years in Roumania.’ [Read, ‘that after once hearing an air, they can reproduce it with the most perfect exactness.’]

'Nevertheless, though we do not expect the abolition of foolish speculation *from the labours of the Royal Commission*, we do expect some good from its appointment.'—*Ib.*, 24th March, 1877, p. 365. [After 'expect' insert the italicised words.]

'M. O'Quin has the courage to denounce the symmetrical arrangements of the French Budget which Mr. Gladstone so much admires *as little else than a delusion*.'—*Saturday Review*, 3rd June, 1865. [The last words 'as little,' &c., should follow 'denounce,' they are not even preceded by a comma.]

'A master who is essentially a crammer cannot be prevented from continuing to cram *by any power on earth*.'—*Ib.*, 22nd August, 1868, p. 256. [The last five words should follow 'prevented.']

'The relations between Church and State in this country are not so smooth that the clergy can long go on refusing people communion solely on the ground that they have contracted marriages which Parliament has declared legal, *without giving rise to great confusion*.'—*Ib.*, 30th April, 1870, p. 562. [The italicised words should follow 'clergy.']

'An unquestioned man of genius.'—J. DEVEY, *Life of Locke* (1862), p. 97. [Read, 'a man of unquestioned genius.']

'Without a detail of their duties, our readers will take it upon our assertion that the Irish stipendiary magistrate has it in his power to do more good or more harm by his actions, direct and indirect, on local politics than any other servant of the crown, save the half-dozen highest officers of the State, *in that division of the empire in which he serves*.'—*Times*, 6th February, 1854. [The last clause ought be introduced earlier, say after 'power,' or better, after 'harm.']

'We complimented them upon discussing matters which were in some countries found irritating *in so calm a way*.'—*Ib.*, 6th February, 1865. [The words italicised should follow 'discussing.']

'Thus taking up the part which Mr. Hume had made peculiarly his own during a long public career, *but not with equal success*.'—*Ib.*, 1st May, 1865, on death of Mr. W. Williams, M.P. [The last clause should come in after 'taking up.']

'President Johnson has suspended the execution of the sentence of Mrs. Bessie Perrin, of Baltimore, for disloyalty *during her good behaviour*.'—*Ib.*, 7th July, 1865. [The writer speaks more correctly than he thinks or means.]

'You have already been informed of the sale of Ford's Theatre, where Mr. Lincoln was assassinated, *for religious purposes*.'—*Ib.*, Correspondent from Philadelphia, 10th July, 1865. [The last three words should follow 'sale.']

'Is it credible that, under Hanoverian rule, Emden should have been actually precluded from prospering, *by the vengeful spite of the King?*'—*Ib.*, Prussian Correspondent, 26th October, 1866. [The last clause should follow 'Emden.']

'Let not English manufacturers depart from the maxims of self-help which have made them what they are, *by calling upon the Government to do their work for them*.'—*Ib.*, 6th February, 1868. [The last clause ought to follow 'English manufacturers.']

'M. Guizot, writing of the stirring times in which he played a prominent part *in the tone of an impartial spectator*,' &c.—*Ib.*, 3rd January, 1868. [The last seven words should precede 'of the stirring,' &c.]



'PREACHING *versus* PRACTICE.—A dying woman was taken by her husband, a navvy, in an open cart seven miles, to the Winchester Hospital, the other day; was admitted, and put to bed. In the course of a quarter of an hour, the Rev. E. Stuart, the chairman of the hospital, came into the ward, and seeing that the woman was not clean, and badly clad, directed the attention of the officers of the institution to a rule requiring that all patients should come clean, and with a certain number of clean garments, and finally ordered the patient to be expelled at once. So the dying woman was taken back seven miles in an open cart, and being met near her journey's end by another clergyman, was by him accompanied to an adjacent workhouse, where she died of syncope, brought on by exposure. The editor of the *Medical Times*, who reprints the story from a Hampshire paper, says that he fell asleep after reading it, and dreamed that he was in Winchester Cathedral listening to an eloquent sermon on *Christ cleansing the lepers from the reverend the chairman, in aid of the funds of the County Hospital*.'—*Scotsman*, 16th February, 1865. ['Cleansing the lepers from the reverend,' &c. !]

'Four men were killed on the day of the receipt of the news of the assassination of President Lincoln in New Orleans *for rejoicing over his death*.'—*Ib.*, 20th May, 1865. ['On the day of the reception of the news of the assassination of President Lincoln, four men were killed in New Orleans for rejoicing over his death.']

'We should be thankful that America is there to feed our people in times of scarcity, instead of trying to keep out what God has provided for them, *by imposing protective duties*.'—Letter to *Scotsman*, 2nd September, 1879. [The last clause should follow 'trying.']

'Lord Palmerston refused to join Lord Derby *on a fraudulent pretext*.'—*The Press*, February, 1855. [The last four words should follow 'refused.']

'If we are to believe the text, our hero was the guide, philosopher, and friend of Dr. Andrew Thomson *when only a lad of thirteen*.'—*Literary Spectator*, May, 1856, No. 7, p. 79, Review of 'Gilfillan's Life.' [Query: Was it 'our hero' or Dr. A. T. that was thirteen years of age? That it was the former is not so apparent as it ought to be, and would be if the last six words followed 'hero.']

'A very strong opinion has been expressed by the governors *in reply to a circular issued by the head-master*, in favour of the removal of the Charterhouse School from its present site into the country.'—Newspaper paragraph, August, 1865. [A clearer arrangement would have been: 'In reply to a circular issued,' &c., 'a very strong opinion,' &c.]

'This is only one instance of several where your reviewer has imputed to me errors which I have not committed, *in order that he may correct them*.'—M. S. MOSELY, in *Athenæum*, 16th May, 1868, p. 698. [The last clause refers to 'imputed' not to 'committed.' Read, 'where errors that I have not committed have been imputed to me by your reviewer in order,' &c.]

'As the *leading and consistent champion of the oppressed*, I trust you will permit me in your columns to advocate the cause of moderate humanity to helpless animals.'—M. B. to Editor of *Daily Telegraph*, 18th September, 1869. [The writer probably means, but does not say, that the Editor of the *D. T.* is 'the leading and consistent champion.' He seems to assume that title to himself. The first clause should follow 'you.']

'It frittered away the success gained through an alliance with scientific principles which would have carried any set of men to a triumph *by a series*

*of outrages on all the opinions which have the deepest root in the English mind.*'—*Pall Mall Gazette*, 24th December, 1869, p. 1. [The italicised clause ought to precede 'it frittered away'.]

'If, *following the example of our neighbours across the Channel*, we are not inclined to declare a republic in political matters, it is refreshing to think,' &c.—Announcement of meeting of British Association at Liverpool, *Manchester Examiner and Times*, 10th September, 1870. [This says the opposite of what is meant. 'Our neighbours have been inclined to declare a republic,' and, by supposition, we are not. It ought to run thus, therefore: 'If we are not inclined to declare a republic, in imitation of our neighbours,' &c.]

'If we add the condition of hard labour to the terms of imprisonment as defined in the existing law, it cannot be said that we shall not be able to visit offences which are regarded with universal abhorrence *with something like adequate severity.*'—*Ib.*, 6th June, 1872. [Clumsy; 'with something,' &c., should follow 'visit.']

'It became necessary for Lord Clarendon to give him [King Bomba] several significant hints as to the possible consequences of his policy before he would allow the allies to obtain supplies from Sicily, or even permit the sale of the most common provisions for the troops employed in the East in the *Neapolitan ports.*'—*Daily News*, 9th December, 1870. [The last four words should follow 'the sale.']

'The majority of families depend for the whole of their reading on the libraries, and expect to have all the new books the moment they are published *for a few guineas a year.*'—*Ib.*, 28th June, 1871, p. 5. [The last six words should follow 'expect,' or 'to have.']

'Although in London he had carried off several prizes and won his scholarship with the greatest ease, *by reason of his mother's death*, now, his chief incentive to exertion seemed to be removed.'—*Illustrated Review*, 28th August, 1873, p. 191, 'Memoir of R. A. Proctor.' [Place 'now' before 'by reason,' &c.]

'In certain trifling discourses of yours you call Dr. Hammond knave in plain terms, who was one of the King's chaplains, and one that he valued above all the rest *for no other reason but because he had called you a grammarian.*'—MILTON, *Def. Pop. Angl. against Salmasius*. [Is the last clause a sequel to 'call . . . knave,' or to 'valued' ?]

'It troubles the brain of children to be suddenly roused in a morning, and to be snatched away from sleep, wherein they are much deeper plunged than men, *with haste and violence.*'—C. COTTON, *Life of Montaigne*, prefixed to his *Essays* (1685), vol. i. [It should be 'snatched away with haste and violence from,' &c.]

'I rise in consequence of the notice I gave to the House, to make a motion of as serious importance as, I believe, ever came under your consideration, *to the interest and honour of the nation.*'—General BURGONYNE, Speech, 1772. [The last clause should follow 'importance.']

'That they should be exposed to that ridicule, *by the forward imbecility of friendship*, from which they appear to be protected by intrinsic worth, is so painful a consideration, that the very thought of it, we are persuaded, will induce Mr. Bowles to desist from writing on political subjects.'—SYD. SMITH, *Edinburgh Review*, 1802. [It should be, 'exposed, by the forward imbecility of friendship, to that ridicule from which.']

'The noble use he made of valuable patronage when it did come into

his hands, must sufficiently exonerate him from the suspicion of acting from interested motives *in the eyes of any candid man.*'—SYD. SMITH, *Memoirs* (1855), vol. i. p. 274. ['In the eyes,' &c., should follow 'exonerate him.']

'*The pedant* Mr. Malone conjectures to be Matthew Clifford, Master of the Charter House.'—Sir W. SCOTT's Note on Dryden's Ded. Epis. to Sedley, prefixed to his play 'Assignment.' [The two first words should follow 'conjectures.']

'The beaux of that day used the abominable art of painting their faces, as well as the women.'—ISAAC D'ISRAËLI, *Curiosities of Literature*. [The last five words should follow 'beaux.']

'Hence he considered marriage *with a modern political economist* as very dangerous.'—*Ib.* [The italicised words should follow 'hence.']

'You might not have distinguished how *I came by my look and manner.*' Miss AUSTEN, *Emma*, ch. xxvi. [Ambiguous; it should be 'distinguished by my look,' &c.]

'Mrs. Jennings entered the drawing-room, where Elinor was sitting by herself, *with an air of such hurrying importance as prepared her to hear something wonderful.*'—*Id.*, *Sense and Sensibility*, ch. xxxvii. [This sentence requires to be re-arranged.]

'I earnestly pressed his coming to us, *in my letter,*' &c.—*Id.*, *ib.*, ch. xlviii. ['In my letter' should either stand first or follow 'earnestly.']

'She performed her promise of being discreet, *to admiration.*'—*Id.*, *ib.*, ch. xxxvii. [The two last words should follow 'performed.']

'The carriage stopped at the small gate which led by a short gravel walk to the house *amidst the nods and smiles of the whole party.*'—*Id.*, *Pride and Prejudice*, ch. xxviii. [The italicised words should stand first.]

'Could not think of her as under the agitations of jealousy *without great pity.*'—*Id.*, *Mansfield Park*, vol. i. ch. xiv. p. 96. [It should be, 'could not, without great pity, think,' &c.]

'He always read Lord Byron's writings as soon as they were published, *with great avidity.*'—KNOWLES, *Life of Fuseli* (1831), vol. i. p. 359. [The last three words should stand first or follow 'read.']

'He seldom took up the Bible, which he frequently did, *without shedding tears.*'—*Ib.*, vol. i. p. 389. [Must be re-arranged.]

'The grave ironical argument, to prove Bentley not the author of his own pamphlet (*attributed by Dr. Monk to Smalridge*).—*Quarterly Review* (1832), vol. xvi. p. 134, 'Monk's Life of Bentley.' [The parenthetical clause should follow 'argument.' It is that, not Bentley's pamphlet, which Monk attributed to Smalridge.]

'Having read in Dr. Gerhard the admirable effects of swallowing a gold bullet *upon his father.*'—SOUTHEY, *The Doctor*, ch. xxiv. p. i. [The last three words should follow 'effects.']

'It was destroyed by fire, in 1811, it is said, by the soldiers of an Italian regiment, who were quartered there, *to avoid the labour of carrying wood and water up the hill.*'—*Water Lily on the Danube* (1853), ch. xiv. p. 175.

'They followed the advance of the courageous party, step by step, *through telescopes.*'—ALBERT SMITH, *Mont Blanc*, ch. vi. p. 93. ['Through telescopes' should come after 'followed.']

'The convict-ship was bearing him to expiate his crimes against the laws of his country *in another hemisphere.*'—J. M. CAPES, M.A., *Sunday in London* (1850), ch. x. p. 291. [The last three words should follow 'expiate.']

'Nor indeed, can those habits be formed with certainty *which are to continue during life* in a shorter space.'—KNOX, *Plays*, vol. ii. p. 56. [The italicised words should follow 'habits.']

'I will merely say that . . . if spared to occupy such a position as he now solicits *for a few years*, he will not only discharge most ably the duties,' &c.—Testimonial from Dr. CANDLISH in favour of Prof. Fraser, 16th May, 1856, Edin. [It should be, 'if spared for a few years,' or 'if spared to occupy for a few years,' the latter being preferable.]

'She detested him because she had deluded herself, *with the usual equanimity of an injured woman*.'—E. M. WHITTY, *Friends of Bohemia* (1857), vol. i. ch. xxiii. p. 188. [The last clause should stand first.]

'On my way hither I had crossed a chasm where the ledge had been broken down, *by keeping a tight hold on the inequalities of the rock*.'—T. C. PARIS, *Letters from the Pyrenees* (1843), p. 184. [The last clause should follow 'crossed.']

'I wrote that cruel letter to my wife, which turned her from her home, *at Mrs. Gerrard's house*.'—*Sidney Biddulph* (3rd ed.), vol. ii. p. 252. [The last four words should stand first or follow 'wrote.']

'We have done our best to put this question plainly, and we think that, if the Westminster Reviewer will read over what we have written *twice or thrice with patience and attention*, some glimpse of our meaning will break in even on his mind.'—MACAULAY, *Miscellaneous Writings* (1860), vol. i. p. 364. [The italicised words should follow 'over.']

'The same independence of spirit prompted the young philosopher [Bentham] to examine the Thirty-Nine Articles offered for his acceptance *before signing them*.'—*Imper. Dict. of Univ. Biog.*, 'Bentham.' [Ambiguous. The writer means 'examine before signing,' not 'offered . . . before signing.']

'I have heard one story (but do not vouch for its truthfulness) that one good-looking lass who emigrated, on arrival at the harbour of Otago, had six offers made from the shore, before she got landed, *through a speaking trumpet*.'—Emigration Agent at Otago, quoted by Mr. T. Thomson, *Ill-gitimacy in Scotland* (1862), p. 17. [The words italicised should follow 'shore.']

'The office whose duties he had been called upon to perform had in a brief space whitened the dark locks and bent the stalwart frames of even the youngest of those who had preceded him *as with the frosts and weights of many winters*.'—JAMES WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 306. [The italicised words should follow 'space.']

'Mr. Clay prompted him to seek a solution of the sectional issues which had been pressed by Northern politicians upon Congress *by another compromise*.'—*Ib.*, p. 309. [Introduce after 'seek' the words italicised, and for 'by' read 'in.']

'The captain took the good things which the gods provided *with thankful good-humour*.'—ANT. TROLLOPE, *Can You Forgive Her?* vol. i. ch. xl. p. 314. [The words italicised should follow 'took.']

'Each clergyman declares aloud *that he believes it* a dozen times every year of his life.'—*Id.*, *Clergymen of the Church of England* (1866), p. 124. [The italicised words should come last.]

'She was able to meet and speak of the man who had dared to approach her with his love, *without the slightest nervousness*.'—*Ib.*, vol. ii. ch. ix. p. 72. [The italicised words should follow 'able.']

'Even at this distance of time I can scarcely relate the scene I then witnessed, *without an overpowering sense of horror and indignation.*'—Dr. SANDWICH, *The Hakim Bashis* (1864), vol. i. ch. vi. p. 97. [The last clause ought to follow 'scarcely.']

'If Christ rose not from the dead, if He wrought no miracles, then our conception of Christianity must be one that shocks every moral feeling; false claims of power, pretended miracles, deceived apostles, deluded converts, and a creed that placed on God's right hand an equal Son, blessed by that God whose glory it invades *with every token of favour.*'—*North British Review*, February, 1864, vol. xl. No. 79, p. 209. [The last five words ought to follow 'blessed.']

'The restriction to one part of a process . . . sometimes whets the desire for a change *into fierceness.*'—Rev. H. JONES, *Holiday Papers* (1864), p. 20. [Read, 'whets into fierceness the desire for a change.']

'Her mother . . . watched her fair young daughter flitting about amongst the dark Italians, and speaking their language so easily and fluently, *with great maternal pride.*'—*Dharma* (1865), vol. ii. p. 327. [The last clause should follow 'watched.']

'I hold myself bound not to do anything that may facilitate raising a religious cry against a person who may be unassailable as a politician, *on evidence extorted from his own mouth.*'—J. S. MILL, *Times*, 24th June, 1865. [The last clause should follow 'cry.']

"The modern Oxford Reformer," he says, "is apt to be a democrat in kid gloves; he propounds revolutionary sentiments sufficient to make a bishop's hair bristle on his head *in a subdued and ladylike voice.*"—*Saturday Review*, 10th March, 1866, p. 302, quoting from 'Sketches of Cambridge, by a Don.' [The last clause should follow 'propounds.']

'Mrs. Walford recognized in the young man who lightly swung himself from the glossy coat of a spirited Arabian the heir of Ormond Hall.'—*Carlton Grange* (1866), vol. i. p. 185. [A transposition would be an improvement. The italicised words might follow 'Arabian.']

'I found what a poor superficial creature I was *afterwards.*'—*James Meetwell* (1866), vol. i. ch. iv. p. 67. [The last word should follow 'found.']

'Mrs. Corney and her daughters carried out trays full of used cups, and great platters of uneaten bread and butter into the back-kitchen to be washed up after the guests were gone.'—Mrs. GASKELL, *Sylvia's Lovers*, vol. i. p. 251. [The 'platters,' &c., should come before the 'cups.']

'Mrs. Gibson kept herself aloof from the Miss Brownings, who would willingly have entered into conversation with her, *with the view of attaching herself to the skirts of the Towers party.*'—*Id.*, *Wives and Daughters* (1867), ch. xxvi. p. 258. [The last clause belongs to 'kept herself' &c., and not to 'have entered,' &c. It would best stand first.]

'He was driving away from the church where he had been married *in a coach and six.*'—*Id.*, *ib.*, ch. lvi. p. 546. [The last clause should follow 'away.']

'Once I saw Phillis looking at us as we talked together *with a kind of wistful curiosity.*'—*Id.*, *Cousin Phillis* (1866), p. 69. ['With,' &c., should follow 'looking.']

'One could not help coveting the privileges they enjoyed *for their sisters,*' &c.—Miss M. B. EDWARDS, *A Winter with the Swallows* (1867), ch. xiv. p. 236. [Read, 'for one's sisters,' and insert the words after 'coveting.']

'The bitterness against the President seems to me *too* unjustifiable.'—Marquis of LORNE, *Trip to the Tropics* (1867), ch. ix. p. 207. [He means 'the bitterness seems too unjustifiable,' not 'to me too.']

'Such is the depravity of the world that guilt is more likely to meet with indulgence, *than misfortune*.'—Quoted in *Friends for the Fireside*, by Mrs. Matthews, vol. i. p. 15. [It should be 'more likely than misfortune to meet,' &c. In the other case a 'with' should precede 'misfortune.']

'The young man . . . coloured with pleasure and promised to return *in quite a gratified tone of voice*.'—*Too Much Alone*, ch. ix. p. 84. [The last seven words should follow 'promised.']

'He rolled back the tide of reproach and contempt with which the Pharisees thought to overwhelm him, his converts, and his cause, *upon their own heads*,' &c.—W. J. FOX, *Christ and Christianity*, ser. xxviii. p. 245. [The last four words should follow 'rolled back.']

'One longed to copy the picture with jewels as some skilful mosaicist has copied Da Vinci's Last Supper *in Vienna*.'—Miss M. B. EDWARDS, *A Winter with the Swallows* (1867), ch. ii. p. 20. ['In Vienna' should follow 'mosaicist' or 'has copied.']

'So he tells of a steward trusted for a long while utterly by his master, but unfaithful, wasting the goods confided to him *for his own purposes*.'—J. M. LUDLOW, *Good Words*, October 1st, 1867, p. 691. ['For his own purposes' ought to follow 'wasting.']

'Who begged that she might have out the four shillings she had paid *in bacon*,' &c.—JAS. GREENWOOD, *Unsentimental Journeys* (1867), p. 136. [It should be 'have out in bacon,' &c.]

'Fights frequently ensue in consequence, but are generally put a stop to before any material damage is done *by the interference of friends*.'—*Some Habits and Customs of the Working Classes* (1867), p. 121. [The last five words should follow 'put a stop to.']

'She took a moment to herself ere she should join her child, and *permitted herself this strange indulgence*.'—Mrs. OLIPHANT, *The Brownlows* (1868), vol. i. p. 211. [The last clause should follow 'herself.']

'He turned to her father as he spoke *with the instinct of good breeding*.'—*Ib.*, vol. i. p. 266. [The last clause should follow 'turned.']

'Houseleek . . . is still believed to protect the roof on which it grows *from thunderbolts*.'—*All the Year Round*, 29th August, 1868, p. 274. [The last two words should follow 'protect.']

'Persons who suited and sympathised assembled in small circles, which permitted the access of new members cautiously, but received those who had once been admitted *without preference or distinction*.'—Sir H. L. BULWER, *Historical Characters* (1868), vol. i. p. 19. [The last four words should follow 'received.']

'Nobler and loftier emotions lit up the hearts of men who had only sacrifices to make, *with a generous enthusiasm*.'—*Ib.*, vol. i. p. 54. [The last four words should follow 'lit up.']

'After the delivery of this speech, which, *being translated by Madame de Staël*, was read with admiration not only in England, but on the Continent.'—*Ib.*, vol. ii. p. 24. ['Being translated,' &c., ought to follow 'but' and precede 'on the Continent.']

'The hon. gentleman must not expect to repeal a Bill which had passed with the general concurrence of the House and the approbation of the people of this country, *without the most strenuous opposition*.'—Mr.

WALPOLE, in the House of Commons, *Daily News*, 23rd February, 1869. [The last clause should follow 'repeal.']

'The very landlord's agent, who has been giving you all the landlord side of the question, *when you come to the subject of evictions*, breaks away and becomes an Irishman.'—GEORGE CAMPBELL, *The Irish Land* (1869), p. 102. [The italicised clause should follow 'breaks away.']

'Perry saw a red flag hoisted in the harbour *with a smile of contempt*.'—Miss M. B. EDWARDS, *Kitty* (1869), vol. ii. p. 187. [The last clause should come first.]

'He [Edward Irving] received my free remarks on the terrors which he seeks to inspire *with great good nature*.'—H. CRABB ROBINSON, *Diary*, &c. (1869), vol. ii. ch. x. p. 271. [Read, 'received with great good nature,' &c.]

'People ceased to wonder *by degrees*.'—Mrs. OLIPHANT, *Chronicles of Carlingford* (1869), ch. vi. p. 75, 'The Doctor's Family.' ['By degrees to wonder' would be better.]

'It will scarcely be supposed that I publish a letter, however deeply interesting in itself, so liable to misconstruction, *without much consideration*.'—Sir J. T. COLERIDGE, *Memoir of John Keble* (2nd ed., 1869), vol. ii. ch. xiii. p. 292. [In spite of the comma after 'misconstruction,' ambiguity would be better avoided by inserting the last three words of the sentence after 'publish.']

'It is curious to see how very little is said on the subject treated in the present essay, *by the great writers on jurisprudence*.'—HENRY ROGERS, *Essays from 'Good Words'*, p. 217. [Insert words italicised after 'said.']

'These twenty words translate those five which Cæsar uses, *perhaps with fair accuracy*.'—ANT. TROLLOPE, *Cæsar* (1870), ch. ix. p. 129. [The last four words should follow 'translate.']

'Were the *Lascivie* of Giulio Romano unjustly suppressed because they were executed with the combined mastership of a Giulio Romano and a Marc-Antonio Raimondi?'—H. B. FORMAN, *Our Living Poets* (1871), introd., p. 13. [Ambiguity as to 'because' would be avoided if the sentence read thus: 'Was the suppression of . . . unjust because.']

'Lord Drummors's house was lately left by a chairman, who lived in it since his Lordship, *for want of proper accommodation*.'—ARNOT, *History of Edinburgh*, quoted in *Athenæum*, 29th July, 1871, p. 137. [The last clause is wrongly placed, as it relates to 'left,' and not to 'lived.']

'He might only use the name of Him who died on the tree *for blasphemy*, and have no conception of the grace that abides for ever at the heart of the holy church throughout all the world.'—R. COLLYER, *The Life that Now Is* (1871), ser. ii. p. 41. [Read, 'use for blasphemy.']

'Your petitioners, therefore, earnestly pray your honourable House to take such steps as may be deemed expedient *for* the speedy establishment in each presidency of India, of a board of works, to act in connection with local measures recently authorised *for* the formation of a department of agriculture, and *for* the introduction of commercial representatives into the Indian Council.'—Petition of Cotton Supply Association to House of Commons, April 26th, 1871. [It would appear that the third 'for' depends, like the second, on 'authorised,' whereas it really depends, like the first, on 'steps.' The third clause, therefore, should come first, so as to prevent ambiguity, *i.e.*, it should immediately follow 'expedient.' The real

climbed the loftiest peaks of the moral philosophy of Paganism.'—F. W. FARRAR, D.D., *Seekers after God* (1875), intro., p. 6. [Read, 'dealing with not only.']

Mere transposition will not render the four next passages correct:—

'The Senators, frightened at his approach, *not only* chose him Consul, but as he thought he had now no further occasion for Cicero's credit, he caused Quintus Pedius, one of his relations, and a legatee of the Dictator, to be chosen second Consul to his exclusion.'—VERTOT, *Rom. Repub.*, vol. ii. p. 397. [Read, 'Not only did the Senators . . . choose him Consul, but, &c.']

'Their laws are like those made in a republic; they are for the government *not only* of those who are to obey them, but for those who make them.'—SULLIVAN, *Moral Class Book*, 'Imitation.' ['Not only' should precede 'for the government,' but even then the sentence is awkwardly balanced.]

'Fuseli made this observation *not only* in reference to the physiognomic cast of David's countenance, but his face was also disfigured by a hare-lip.'—KNOWLES, *Life of Fuseli* (1831), vol. i. p. 258, note. [Read, 'in reference not only to the physiognomic cast of David's countenance, but to the disfigurement of his face by a hare-lip.']

'Are *not only* offensive, but *are* repulsive.'—Preface by Mrs. AUSTIN to *Life of Sydney Smith* (1853), p. xii. [This sentence is ill balanced, owing to the needless repetition of the verb.]

'But *not only* is this separation of society into two classes of companions, according to age, limited to the girls and young women of the village, but the same division holds good among the boys and young maids likewise.'—MAYHEW, *German Life*, &c., vol. i. p. 26. [Here 'not' is omitted before 'limited,' but it would be far better to have written, 'So far from this separation . . . being limited . . . the same,' &c. For 'maids' one would expect 'men.']

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'Every composition is fairly liable to criticism, *both* in regard to its design and to its execution, but the latter must be judged with reference to the former.'—Sir J. T. COLERIDGE, *Memoir of John Keble* (2nd ed., 1869), vol. ii. ch. xiv. p. 340. [Read, 'in regard both.']

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'He listened to objections to opinions which he had himself formed *with the utmost kindness and attention*.'—Lord W. P. LENNOX, *Celebrities I have Known* (1876), vol. i. p. 69. [The last clause should follow 'listened.']

'His creed was hidden under a systematic reticence, and he resisted every attempt to raise the veil *with rather superfluous indignation*.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 288. [The last four words ought to follow 'resisted.']

'It was clearly inevitable that a man who regarded human love as the very centre and starting point of all the good influences of life . . . should look upon teaching thus understood *with absolute detestation*.'—*Ib.*, p. 378. [The last three words should follow 'look.']

We have already employed a culinary simile, and, following it up, we may liken adverbs to sauces, which must be taken only with those dishes that they are designed to qualify. No sane eater would deem it indifferent whether he took ketchup with cutlets or with apple-tart, and no sane writer should deem it indifferent whether the limiting adverb *only* be prefixed to the verb or to its object in such sentences as 'I saw only John and Charles.' 'I only saw John and Charles' leads one to infer that the speaker saw but could not speak with them, not that John and Charles were the only persons whom he saw. The rule of the collocation of adverbs and adverbial adjuncts is that they 'should so be placed as to affect what they are intended to affect,' and this rule is oftenest violated in the use of *not only*, *not merely*, *not more*, *both*, and *not*, e.g., in—

'The Greek language had obtained such a vogue in Rome itself, that all the great and noble were obliged *not only* to learn [it], but [were] ambitious everywhere to speak it.'—MIDDLETON, *Life of Cicero*, vol. i. sec. ii. *note*, p. 94. ['Not only' should precede 'obliged.']

'The ampler development of his faculties, and the firmer construction of his entire character, *not only* enable him to bear it [emotion] with impunity, but to prolong its duration with enjoyment and advantage.'—W. J. FOX, *Works*, vol. iii. p. 259. [Put 'not only' after 'enable him.']

'They will, too, *not merely* interest children, but grown-up persons.'—*Westminster Review*, July, 1869, p. 308. ['Not merely' should follow, not precede, 'interest.']

'The author has sat at the feet of our Elizabethan dramatists, and in one or two places has caught *not merely* their idioms and phrases, but has become imbued with something of their high manner of spirit.'—*Ib.*, p. 313. ['Not merely' should precede 'caught.']

'It is perhaps the finest of all Juvenal's satires, the mightiest, the sternest, and [the] most deeply impressed, *not merely* by a sense of the bitterness, but also of the deep responsibility of human life.'—*Ib.*, p. 314. ['Not merely' should follow 'sense.']

'Homer was *not only* the maker of a nation, but of a language and of a religion.'—*Athenæum*, 10th July, 1869, p. 40. ['Not only' should follow 'maker.']

'That his [Bacon's] imagination was *not only* more creative [than Plato's], but cast from its altitude more definite and more proportioned shadows.'—JOHN FORSTER, *Biography of Landor* (1869), vol. ii. p. 71. [It should be 'not only was . . . but cast,' &c.]

'In considering the life of Seneca we are *not only* dealing with a life which was rich in memorable incidents . . . but also the life of one who

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'We were *only* permitted to stop for refreshment once, by the way; so that without the provision of cold fowl, bread, and water which we *only* happened to think of the moment before setting out, our situation would have been somewhat deplorable.'—Mrs. ELLIS, *Summer and Winter in Pyrenees*, ch. i. p. 2. [The first 'only' should follow 'refreshment,' the second should follow 'think of.']

'These will raise a man above many disappointments, and, by leading him *only* to feed his heart upon expectations which are likely to be realised, will do very much towards making him rejoice evermore.'—W. J. FOX, *Works*, vol. iii. p. 258. [Transfer 'only' to after 'heart.']

'Deny her title to an ample endowment *alike* of intellectual and physical gifts.'—*Traits of Character* (1860), vol. ii. p. 320. ['Of' should be repeated before 'physical.']

'The manufacture of Chinaware, which is employed both for useful and [for] ornamental purposes in China, has been practised in that country from such an early period, that tradition is *even* silent, not only as to the date of its origin, but also as to the name of the individual to whom the nation is indebted for the discovery.'—H. C. SIRR, *China and the Chinese* (1849), vol. i. ch. xxiii. p. 395. ['Even' should precede 'tradition.']

'We cannot *even* have an inclination to do what is good, until we are altogether born again; the heart of unbelief taken away, and the heart of faith inserted.'—G. W. J. E. BENNETT, *Letters to my Children on Moral Subjects* (1850), p. 264. [Read, 'have even an inclination.']

Especial care must be bestowed upon *either . . . or*, and *neither . . . nor*. These are correlatives, *either* expecting *or*, and *neither* *nor*, and they must occupy corresponding positions, *i.e.*, *either* must not precede a verb and *or* a noun, *neither* a preposition, and *nor* a pronoun. Though there may be no ambiguity in such sentences as 'I have not heard either from John or Charles,' they produce the same ill-balanced effect as would a pair of crookedly-hung pictures. In our first four examples the error is that of using *or* as the correlative of *neither*,\* in the succeeding passages it is an error of faulty collocation:—

'Its almost vulgar personality may convey to those who are *neither* acquainted with the writer *or* his works, not altogether an inadequate impression of both.'—*Quarterly Review* (1832), vol. xlv. p. 127. [Three errors at least. Read, 'acquainted neither with the writer nor with his works,' or 'with neither the writer nor his works':—also 'a not altogether inadequate.']

'I am *neither* an ascetic in theory *or* practice.'—Speech of Hon. R. LOWE, M.P., 3rd May, 1865, p. 10. [It should be, 'I am not an ascetic either in theory or in practice.' There are thus three errors in one line of nine words. Pretty well for the ex-Vice-President of the Committee of Council on Education.]

'If I should fail to make my appearance next month, you will *neither* believe the stories in circulation that I have been hanged in Poland *or* murdered in [on] an English railway; that I am under sentence of [?] bigamy,

\* The following passage offends against sense, not grammar:—

'Lord Melbourne and his colleagues were ignorant of the strength and meaning either of the one movement or the other.'—TREVELYAN, *Life and Letters of Macaulay* (1876), vol. ii. p. 80. [What the writer means is that they misunderstood both movements, not that they understood either and not the other.]

convicted of felony, or a major-general in the Federal army of America.'—*Cornelius O'Dowd upon Men and Women* (2nd series, 1865), p. 144. [For 'neither' read 'not.']

'The hardship is that in these times one can *neither* speak of kings or queens without suspicion of politics or personalities. I intended neither.'—BYRON, quoted in *Life*, by Elze (1872), ch. xi. p. 406. [There is here a double error. It should be, 'speak of neither kings nor queens.']

'The obvious and acknowledged evils which the best-worked poor-law *either* produces, *nor* can *neither* prevent *nor* cure.'—Dr. CHALMERS, quoted in *How to Relieve the Poor of Edinburgh* (1867), p. 29. [Read, 'or cannot prevent or cure.']

'But although Mary was thus destined to bloom like a rose in a conservatory, her days *neither* passed in indolence nor without enjoyment.'—GALT's *Sir Andrew Wylie*, vol. iii. p. 56. [Read 'passed neither, &c.']

'But he was *neither* fitted by abilities nor disposition to answer the wishes of his mother and sister who longed,' &c.—Miss AUSTEN, *Sense and Sensibility*, vol. i. p. 31. [Read, 'not fitted by either . . . or,' &c.].

'In estimating the labours of the German Reformer, we must *neither* forget the temper of the man *nor* of the age in which he lived—his fierce enthusiasm or the spiritual corruption by which he was surrounded.'—*Popular Christianity*, ch. v. p. 182. [Best perhaps corrected by reading 'not' for 'neither,' and 'or' for 'nor.']

'A more Catholic creed for the sincere and spiritual may surely be found, than *either* that which consists in a feeble and doubting recognition of reason and conscience, or in the total abnegation of all privileges of a moral being.'—*Ib.*, ch. vi. p. 211. ['Either' should follow 'consists.']

'I assure you that *neither* the name of author nor bookseller has the least sway with the editor in regulating praise or censure in the pages of the "Edinburgh Review."'—A. CONSTABLE to Sir R. Phillips, 1822, *Memoir of A. C.* (1873), vol. ii. p. 265. [Put 'neither' before 'author.']

'Now, I *neither* believe that there is any contradiction in all this, nor that Bacon gives us the right interpretation,' &c.—T. BINNEY, *Is it Possible to Make the Best of Both Worlds*, p. 100. [Read, 'I believe neither.']

'Processions of priests and religiosi have been for several days past praying for rain, but the gods are *either* angry, or nature too powerful.'—TRELAWNEY, *Recollections of the Last Days of Shelley and Byron* (1858), ch. xi. p. 112. [It should be, 'either the gods are angry, or nature is too powerful.']

'He is *neither* disposed to sanction bloodshed nor deceit.'—SHELLEY, *Memorials* (1859), p. 273, 'Essay on Christianity.' ['Neither' should follow 'sanction,'—or read, 'He is not disposed to sanction either.']

'Her success is *neither* the result of system nor strategy.'—*Traits of Character* (1860), vol. ii. p. 69. [It should be, 'the result of neither system nor strategy.']

'Have been *either* educated at a University or at a public school.'—*Saturday Review*, November 12, 1864, p. 594. [Should be 'educated either.']

'He has *neither* the justification of conformity with observed phenomena, nor [that] of conformity with the ideal criterion.'—G. H. LEWES, *Aristotle* (1864), ch. iv. p. 68. [Either the word 'neither' should follow 'justification,' or the word 'that' must be introduced after 'nor.']

'Taking the Thackerian gallery as a whole, we cannot admit that *either* in qualities of heart or head, his women are inferior to the women we generally meet.'—*North British Review*, February, 1864, vol. xl. No. 79, p. 239. ['*Either*' should follow 'of.']

'*Neither* in writing for the stage nor for the circulating library has M. Dumas shown much regard for probability.'—*Saturday Review*, 10th June, 1865, p. 707. [It should be, 'In writing *neither* for the stage nor for, &c.']

'One of the objects was to provide in their own homes for the care of the sick poor, whose cases were *either* of a nature unsuited to the existing hospitals, or had failed to obtain admission from one cause or another.'—*Social Duties*, &c., by a Man of Business (1867), ch. v. p. 93. [This should be, 'either were.']

'A kind of savage little Switzerland, *neither* wanting in graver nor lesser interests of responsible parliamentary government.'—Miss M. B. EDWARDS, *A Winter with the Swallows* (1867), p. 76. [This should be, 'wanting neither in . . . nor in,' &c., or 'wanting in *neither* . . . nor,' &c.]

'He [Phocion] conquered with few soldiers, and he convinced with few words. I know not what better description I could give you *either* of a great captain or great orator.'—LANDOR, *Imaginary Conversations*, quoted in Forster's *Biog. of L.* (1869), vol. ii. p. 74. [It should be, 'of *either* a great captain or a great orator']

'There are, however, grave doubts whether it [the Licensing Bill] will be found "sensible" *either* in the sense of being wise or of being a perceptible agent *either* for good or evil.'—*Weekly Scotsman*, 17th August, 1872. [Read, 'in the sense *either*,' &c.; and 'for *either* good or evil,' or '*either* for good or for evil.']

'The conclusions attainable are generally too vague to be of value *either* for speculation or practical use.'—Sir H. HOLLAND, *Recollections of Past Life* (1872), p. 267. [Read, 'for *either*.']

'Which [the engraving] is *neither* like me nor the picture.'—Miss MITFORD, *Letters and Life* (2nd series, 1872), vol. ii. p. 247. [Read, 'like *neither*.']

'Byron never committed the mistake of imagining, *either* that there was a Greece with a strongly-defined boundary, or a distinct Greek nationality.'—ELZE, *Life of Byron* (1872), ch. ix. p. 309. [This should be, 'that there was *either* a Greece,' &c., or better, 'that Greece had *either* a defined boundary, or a distinct nationality.']

'That the light was more than once very near sinking . . . seems to have been an all-important fact *which he either never saw, or which*, if he saw it, never impressed him as assuredly it ought to have done.'—J. N. MORLEY, *Voltaire* (1872), p. 307. [Read, 'which *either* he never saw,' but even then the sentence is not well balanced.]

'He shrinks *neither* from the coarse nor the absolutely disgusting.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 72, 'Fielding's Novels.' [Read, 'from *neither* the coarse,' &c.]

Some writers are fond of placing adverbs between the infinitival 'to' and the infinitive, as in 'to bravely die.' Their usage is contrary to established precedent, and is otherwise assailable, if only because 'to bravely' suggests 'too bravely' to the ear. Instances of the two arrangements are—

'But really to know the man, we must go to his books.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 62.

'In such conversation as was then going on, it is not necessary to *accurately define* the meaning of everything that is said.'—Mrs. GASKELL, *Wives and Daughters* (1867), ch. xxviii. p. 277.

Another blunder in the syntax of adverbs is the misplacement of *ever*, *never*, *scarcely ever*, &c., in such sentences as, 'We never remember to have seen,' &c. (*Nat. Rev.*, 1856, No. 5, p. 81), and 'Such an occurrence [as an earthquake] was never remembered in this place by the oldest inhabitant' (*Cornwall Gazette*, October, 1859). Here *never*, from its position, should qualify *remember*, and 'never remember' is synonymous with 'always forget,' which of course was not the writer's meaning. The *Saturday Review*, with its usual accuracy, avoids this error, but our other examples prove it to be by no means rare :—

'We cannot remember to have ever seen a more magnificent volume than the one before us.'—*Sat. Rev.*, 15th May, 1858, p. 513.

'Such groans of roaring wind and rain, I never  
Remember to have heard.'

SHAKESPEARE, *King Lear*, III. ii.

'I scarcely ever remember to have had a more laborious or rougher walk,' &c.—Prof. J. FORBES, *Tour of Mont Blanc* (1855), ch. ii. p. 25.

'I never remember to have felt an event more deeply than his [Horner's] death.'—Rev. SYDNEY SMITH, *Memoir* (1855), vol. i. p. 170.

'I never remember in my time a real bishop—a grave, elderly man, full of Greek, with sound views of the middle voice and preterpluperfect tense,' &c.—*Id.*, *ib.*, vol. i. p. 237.

'I never remember to have met with trees of such forms,' &c.—C. R. LESLIE, *Hand-Book for Young Painters* (1855), p. 272.

'I never recollect being actuated in painting by any such sentiment.'—ERTY, quoted by C. R. Leslie, *ut supra*, p. 207.

'I never remember the heather so rich and abundant.'—*A Life for a Life* (1859), vol. iii. ch. vii. p. 122.

'Nearly or quite the most remarkable and earnest and powerful article we ever remember to have read.'—*Spectator*, 4th April, 1868, p. 410.

'We never remember to have received so tempting a document.'—*Ib.*, p. 402.

'His last journey to Cannes, whence he was never destined to return.'—Mrs. GROTE, *Life of George Grote* (1873), ch. xxix. p. 245. [Read, 'destined never.']

'With the exception of this passage, I never remember to have read a pamphlet with warmer feelings of sympathy and respect.'—S. T. COLERIDGE, 1801, quoted in *Memoir of W. Godwin* (1876), vol. ii. p. 82.

'It is true I boarded in the house of Mr. Cherry, the head-master, but I scarcely ever saw him out of school, and I never remember to have heard his voice except when in anger.'—C. J. MATHEWS, *Autobiography* (1879), vol. i. ch. i. p. 27. [Read, 'I do not remember ever,' and delete 'when.']

'Rats and gentlemen caught and waited on and all other jobs performed by Solomon Gundy.' The faulty arrangement of this advertisement has often raised a smile, but its ridiculous cross construction is sometimes rivalled in serious writings, even in the *Saturday Review* :—

'No one has been able to deny that there is a connection between virtue

and vice on the one hand, and happiness and misery on the other.'—*Saturday Review*, 2nd September, 1865. [The writer means 'between virtue and happiness on the one hand, and vice and misery on the other.']

'To any other person an apology might be necessary; to you, whose friendship can neither be heated or cooled by correspondence or silence, I offer none.'—FUSELI to Knowles, quoted in his *Life*, by K. (1831), vol. i. p. 319. [Read, 'whose friendship can neither be heated by correspondence, nor cooled by silence.']

'A keen eye and a graphic pen see and set down for us the characteristic details of both scenery and manners.'—G. H. LEWES, *Fortnightly Review*, No. 5, p. 637. [Read, 'a keen eye sees and a graphic pen sets down.']

'The unfortunate foreigner was flogged on two following days for disobeying the imperial mandate—for not wearing, and for wearing, the obligatory, and the interdicted costumes.'—Sir JOHN BOWRING, *ib.* note, p. 567, 'Chinese Characteristics.' [It should be, 'for not wearing the obligatory, and for wearing the interdicted costume.']

'The actual gross hypocrisy of the Tartuffe and the Mawworm is abhorred and condemned by every heart and tongue.'—Miss COBBE, *Intuitive Morals*, vol. ii. p. 25. [It should be, 'abhorred by every heart, and condemned by every tongue.']

'All goes on satisfactorily at Winchester, the attention and attendance, I think, gradually deepening and increasing.'—Rev. F. W. ROBERTSON, Letter, 1840, quoted in *Life and Letters* (1868), ch. ii. p. 57. [Read, 'the attention deepening, and the attendance increasing.' 'Increasing' applies to either, but 'deepening' only to 'attention.']

'To dictate, and to allow themselves to be dictated to, became natural to the King and his Ministers.'—*Memoirs of Baron Stockmar* (1872), vol. ii. ch. xxii. p. 217. [Separate the two things here thrown together, the dictation being predicated of the King only, and the submission to dictation being predicated of the Ministers only.]

'The highest morality of a great work of art depends upon the power with which the essential beauty and ugliness of virtue and vice are exhibited by an impartial observer.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 85. [Say, 'beauty of virtue and ugliness of vice.']

In connection with the arrangement of words one point remains to be considered, the proper position of 'first,' 'last,' 'next,' &c., on which Mr. MASON observes in his *English Grammar*, p. 171:—

'A good deal of hypercriticism has been wasted on such phrases as "The three first verses of the chapter," &c. We are told that this is incorrect, because there is only one first verse. On this principle it is equally wrong to talk of "The first hours of infancy," or "The last days of Pompeii," because there is only *one* first hour, and *one* last day. It would be the height of pedantry to alter "His two eldest sons" into "His eldest two sons," yet strictly there can be only one eldest son. German writers see nothing wrong in such phrases as "die drei ersten," "die zwei letzten," &c.'

So, too, in Latin we find 'quinque primis diebus' (CÆSAR, *Bell. Gall.* i. 5) and 'tribus primis diebus' (*ib.*, i. 18). The fact is that etymologically *first* and *last* are merely the superlatives of *fore* and *late* (cf. *primus* from *præ*), and that therefore, as Mr. Mason intimates, any condemnation of 'the three first chapters' should be extended to all such phrases as 'two eldest sons,' 'three loftiest mountains,' &c. But the fact that 'three first'

is not always wrong by no means proves it to be always right, and the distinction between the two collocations is clearly indicated in the *Perthshire Courier's* review of Clyde's *Greek Syntax*:—

'We have not room for all the things we have marked throughout the volume, and shall therefore conclude with pointing out one error in the composition; and we fix upon it all the more willingly as it is of a kind very common, and occasionally met with in some of our best authors. Page 189—"In the first two of these examples," &c. Had the examples in the text been arranged in twos, "the first two" would have been correct, but, as they are not so arranged, it is faulty. It should have been "the two first," *i.e.*, the two standing first in the list or number. So, at page 192, "the first two" should have been "the two first," and "the next three" "the three next." The distinction obtains in things, it obtains also in language, why then should it not be attended to? Let us suppose a company of soldiers drawn up in a row at equal distances from each other. In speaking of those at the beginning of the row, we should say "the two first," "the three first," &c.; but imagine them drawn up in twos, we ought to say "the first two," "the second two," &c., otherwise we would [should] not describe them correctly. Should any reader call in question the existence and necessity of the idiomatic distinction now pointed out we should refer him to Gibbon's *Decline and Fall of the Roman Empire*, where he will find the distinction maintained throughout that vast work. From the nature of Gibbon's work it abounds with examples of this neglected and ill-understood idiom. One occurs at the very beginning: "The seven first centuries were filled with a succession of triumphs." Had the history of Rome been divided into groups of centuries, consisting each of seven, "the first seven" would have been the correct expression, but, as it was not so divided, "the seven first" is the proper idiom, and gives an accurate description of the things spoken of.'

By this Smollett is right and Kingsley wrong in the two following examples:—

'In my *two last* you had so much of Lismahago, that I suppose you are glad he is gone off the stage for the present.'—SMOLLETT, *Humphrey Clinker* (3rd ed., by R. Anderson, 1806), vol. vi. p. 231.

'For Carlile, and Secretary Walsingham also, have been helping them heart and soul for the *last two years* to collect money for Humphrey and Adrian Gilbert's great adventures in the north-west.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xvi. p. 264.



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PART IV.

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R H E T O R I C.

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VOCABULARY, Accidence, and Syntax are important elements of composition, but they are not all-important. A great commander must know how to pick his recruits, to drill them, and to handle them when drilled, but he must still have something more, generalship; and what generalship is in a commander, that clearness of thought and of expression is in a writer. Instances of obscurity of expression have been given already in the sections treating of the relative, the participle, and collocation, but the errors there could be traced to a definite source and classified, differing herein from those that are to follow, as theft and murder differ from general badness. For we come now to passages which are connected solely by their common incoherence, whether in expression, as when a subject stands without a verb; or in thought, as when chairs are said to be *worm-eaten* by *rats*. First, however, let us hear a 'weighty sentence' defined, in words that well illustrate the definition:—

'It should be powerful in its substantives, choice and discreet in its adjectives, nicely correct in its verbs: not a word that could be added, nor one which the most fastidious would venture to suppress: in order lucid, in sequence logical, in method perspicuous; and yet with a pleasant and inviting intricacy which disappears as you advance in the sentence: the language, throughout, not quaint, not obsolete, not common, and not new; its several clauses justly proportioned and carefully balanced, so that it moves like a well-disciplined army organised for conquest: the rhythm, not that of music, but of a higher and more fantastic melodiousness, submitting to no rule, incapable of being taught: the substance and the form alike disclosing a happy union of the soul of the author to the subject of his thought, having, therefore, individuality without personal predominance: and withal, there must be a sense of felicity about it, declaring it to be the product of a happy moment, so that you feel that it will not happen again to that man who writes the sentence, or to any other of the sons of men, to say the like thing so choicely, tersely, mellifluously, and completely.'—ARTHUR HELPS, *Realms* (1868), vol. i. p. 175.

Such 'weighty sentences' are not light reading; one tires before the one hundred and ninety-ninth word is reached, plain though the way may

199 words

lie. And if this instance from Sir Arthur Helps is like a stately, long-drawn avenue, whereto shall the three next specimens be likened? The first, perhaps, to an impenetrable jungle, the second to the streets of Soli, the third to a trim-clipped but perplexing labyrinth:—

‘I will only observe, in reference to this subject, that I consented to interfere in this misunderstanding, with a determination, if possible, to bring it to a peaceful issue, and that I contemplated *that* the possibility of another result to a misunderstanding that became a subject of such an explanation, very differently to the way in which I now regard it; believing, as I do now, that the last recourse to pistols or swords in a controversy between parties who disagree in their opinions of one another, and give expression to their opinions inconsiderately, and angrily, and offensively, for the vindication of their sentiments, or from an apprehension of what others may think of them, is *neither* an evidence of the highest wisdom, the truest courage, nor the firmest belief in Christianity itself.’—Dr. MADDEN, *Life of Lady Blessington*, quoted in *Life of C. J. Mathews* (1879), vol. i. ch. iv. p. 106. [133 words.]

‘I do not pretend to *deserve* any one of the *materials* for criticism you ascribe to me; but eight years’ residence in France with a large *portion* of literary *people* perhaps *entitles me to the sort of tact I may* possess to judge of French people and French ways; and the unceasing interest I have felt from first to last in the great events affecting them the last thirty years since I quitted the country, has prevented my deciding in the superficial *manner* I often hear *done* concerning them.’—Letter from Lady CHARLEVILLE, June 30th, 1818, to Lady Morgan, quoted in the latter’s *Diary* (1859), p. 10. [89 words.]

‘But now we must admit the shortcomings, the fallacies, the defects, as no less essential elements in forming a sound judgment as to whether the seer and artist were so united in him as to justify the claim first put in by himself and afterward maintained by his sect to a place beside the *few* great poets who exalt men’s minds, and give a right direction and *safe* outlet to their passions through the imagination, while insensibly helping them toward balance of character and serenity of judgment by stimulating their sense of proportion, form, and the nice adjustment of means to ends.’—LOWELL, *Among my Books* (2nd series, 1876), p. 202. [102 words.]

The last example is as coherent as a string of sausages; but sausages, to be eaten, must be separated. It is harder to swallow than the following passages, which, though incoherent, are at any rate not so long:—

‘If ever there were a subject that might deserve and exhaust all the treasures of religious eloquence in the description of so great a man and so great a sinner, as now lies before us; together with the wonders of the Divine Goodness, in making him so great a penitent; I think the present occasion affords one as remarkable as any place or age can produce.’—ROBERT PARSONS, M.A., Sermon preached at the funeral of the Earl of Rochester, 9th August, 1680.

‘The many sorts of exercises this room was made for, might be diversified by lines or circles on the walls or floor, like the game of tennis, *which*, though it takes up one entire room, may *serve* for several games of the like nature.’—CASTELL, *Remarks on Tusculum*, p. 110, quoted in Melmoth’s *Pliny*, V. 6. [‘Which’ here obviously refers to tennis, ‘serve’ to a tennis-court.]

'The riches of the temple gradually disappeared, but *by whom*, or when is not known.'—LEMPRIERE, *Dict.*, Art. 'Lacinia.' [Read, 'how or when.']

'In several passages where, as they now stand, the words and thoughts seem to flow along with the most graceful facility, and the rhyme to come unsought for, *have been* altered over and over, till scarce a line of the first draught has been allowed to remain.'—Earl of DUDLEY, Letter to Bishop of Llandaff (on Ariosto's MS. at Ferrara), quoted in Frs. JACOX's *Aspects of Authorship* (1872), p. 289, note, xvii. [Either delete 'in,' or read, 'alterations have been made.']

'The philosophers who held that the immediate object of perception was an emanation from an outer reality . . . their theory involved the existence of an external world as its condition.'—Sir W. HAMILTON, *Dissertations*, p. 197, 'Idealism.' [Read, 'The theory of the philosophers who, &c.']

'A most retentive memory; not of that kind, however, *that easily commits to it* particular passages for vivâ voce repetition, and *are lost* as soon as the object for which they were learned is passed by.'—KNOWLES, *Life of Fuseli* (1831), vol. i. p. 356. ['That' and 'it' seem both to have 'memory' for antecedent, = 'kind of memory commits to memory;' and 'are lost' has no subject.]

'Great Britain would be more honourably employed were she to aid China in enforcing her laws than in permitting the British subjects to smuggle opium into China in direct violation of the laws of nations, honour, honesty, and probity.'—H. C. SIRR, *China and the Chinese* (1849), vol. i. ch. xvi. p. 306. ['Employed in aiding China to enforce her laws than in permitting' would be better, though not perfect.]

'These two examples offer a further illustration of what we said before, that the frequent transmission of bullion between countries which do not produce it is a symptom of a less profitable trade *than* it would be if goods were transmitted.'—H. D. MACLEOD, *Theory and Practice of Banking* (1855), vol. i. ch. vi. p. 311. [After 'than' read 'the transmission of goods would be.']

'Yet these are not doomed to the base fate of *being* trodden into the dust by the hoof of every passing beast, and *have* [of having] their beauty soiled in the mire.'—Dr. GUTHRIE, *Ezekiel* (1855), sermon xvi. p. 291.

'*That excursion* was a standing joke in the office for many a day, and *always taken* by T. with the most imperturbable good nature.'—Letter by W. SINCLAIR, in 'Memoir of William Thompson, Esq., of Belfast,' prefixed to his *Natural History of Ireland* (1856), vol. iv. p. 12. [Read, 'For many a day that excursion was a standing office joke, always taken,' &c.]

'Immersed in the politics of Europe, and *moulding* the destinies of nations, was very different work from either guiding the spindle or directing the loom, and must have exerted a correspondingly different influence upon their intellectual powers.'—*Literary Spectator*, May, 1856, p. 105, 'Dante and Milton.'

'I think *it* may assist the reader *by* placing these before him in their chronological order.'—W. E. AYTOUN, *Bothwell* (1856), note 1, p. 223. [Read either 'to place' or 'I may assist.']

'In defiance of all this, they *make their selection in favour of* the deplorable cheerlessness and dreariness of their own apartment *to* the airy, spacious, well-warmed wards of a hospital.'—*Traits of Character* (1860), vol. ii. p. 295. [Read, 'they prefer the deplorable,' &c.]

'If such exceptional tests are to be regarded as conclusive against the

republican principle, *in a thousand-fold stronger degree*, because in a thousand instances similar results *having* signalised the career of monarchies, *they* also must be condemned.'—JAS. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 25. ['Having' should be 'have;' the reference of 'they' to 'monarchies' is obscure; and the italicised clause is a specimen of *construction louche*.]

'SUTTEE IN SURREY.—Some time ago a Frenchman, devoted to science and weary of life, determined to enlighten the world as to the sensations caused by suffocation from the fumes of charcoal, and having made all the necessary arrangements, he recorded in writing the progressive stages of his sufferings from the first inhalation of the noxious gas to the last moment of consciousness. This act of self-devotion has been surpassed by an English farmer of the name of "Fadenthe," who has roasted himself alive for the satisfaction of one Mr. Jones, of London, and recorded his experiences while undergoing this horrible process. Mr. Jones, it appears, is the patentee of an invention for preserving meat in a raw state for an indefinite period. He sent a leg of mutton so preserved to Mr. Fadenthe, a farmer in Surrey, whose letter, as it appears in print in the prospectus of the Meat-preserving Company, we subjoin:—"Water Lane Farm, Godstone, Surrey, July 27th, 1864. Dear Sir,—After receipt yesterday of a leg of your preserved mutton, I placed it in hot water for fifteen minutes, dried it with a towel, and was immediately undergoing the process of roasting, which lasted fully two hours; it was dished and I cut (French way of carving a leg of mutton) three slices across. During all this process of roasting and carving nothing could be detected but the natural smell and flavour of roasted mutton, of which I took a slice and ate it with as much pleasure as if it had come from the butcher, instead of from the tin box. In fact it was perfectly fresh, free from any taint or objectionable taste; and I heartily congratulate you upon the great success you have at last obtained, which I hope will be the means of remunerating you for your great outlay and perseverance.—Faithfully yours, V. B. FADENTHE.—Richard Jones, Esq., London." Can anything more horrible be conceived than the poor man roasting himself for two hours, cutting three slices out of himself (mark the refinement of cruelty in carving in "French fashion"!), and inhaling the smell of his roasted flesh, which, with the fastidiousness of a *gourmet*, he compares to the flavour of roasted mutton, and finally eating a slice of himself "with as much pleasure as if it had come from the butcher"! The motive for Mr. Fadenthe's self-immolation on the altar of Jones, of London, is not apparent; but if the invention of preserving meat must be tested at the cost of such terrible suffering to human beings, we hope that the operations of the company formed for carrying out the experiment will be "limited" to its directors and shareholders.'—*Examiner*.

'Is it *because* by the daily exercise of those qualities which have made England the workshop of the world *that* you are to be excluded from any share in the government whose enactments no men are more vitally interested in than yourselves?'—*Cornelius O'Dowd upon Men and Women*, &c. (3rd series, 1865), p. 67. [Delete 'because.']

'Ten to one *if* the fingers that turn the leaves of the book are *not* corned with the hammer and chisel, or scored and channeled by constant tugging at wax-ends, *or that* the top of the middle finger of his right hand seems newer and cleaner,' &c.—JAS. GREENWOOD, *Unsentimental Journeys* (1867), p. 88. [For 'if' read 'that,' and delete 'not.']

'To talk to a man in a state of moral corruption to elevate himself by contemplating the abstract conception of holiness, is somewhat a similar absurdity as to ask a blind man to admire the beauty of colour.'—Rev. C. A. ROW, *Contemporary Review*, July, 1869, p. 404, 'Moral Philosophy and Christianity.' [Read, 'to tell' for 'to talk to,' and 'as absurd' for 'somewhat a similar absurdity as to.']

'In stooping down to drink the weight of the cart forced the mare's head first into the water, and before she could be relieved was drowned.'—*Glasgow Herald*, August, 1869. [Apparently the weight of the cart stooped down and was drowned.]

'*Sic transit gloria*—a common-place quotation, but of never-ending application; like the sighs of the passing breeze among the laurels that at present adorn a few heads, and are wafted onwards among the funeral urns and flowers of Kensal Green, or any other abode of pathetic silence and suggestive mystery.'—R. H. HORNE, *Gentleman's Magazine*, June, 1871, p. 101. [The writer does not mean that the laurel chaplets are blown into a cemetery, as the construction implies. The 'unending application' of his real meaning is hard to discover.]

'Napoleon III. had probably never been President nor Emperor but for the peasants and the priests, and the whole history have been different.'—*Westminster Review*, April, 1871, vol. lxxviii. p. 374. [In the last clause the writer obviously supposed that he had before said 'would have' instead of 'had.' 'Would' must be introduced before 'have.']

'Notwithstanding which, and that he only made audible a few elocutionary sounds,' &c.—*Ib.*, June, 1871, p. 92. [Two errors; 'which' referring to something in previous sentence, followed by 'and that'—a sudden change of construction.]

'From the time that he appears in the presence of the Lord, in a scene which we must say is not so shocking to our feelings of reverence as it seems to have been in some cases.'—*Blackwood's Magazine*, December, 1872, p. 691. [The writer means 'as it seems to have been to the feelings of others.']

'How is it that the learned are more commonly confounded when they come among the rich and ignorant, than the rich and ignorant lose confidence in the society of the learned.'—Rev. J. R. PRETYMAN, *Stray Thoughts and Short Essays* (1872), p. 89. [A contrast clumsily expressed. Omit 'lose confidence;' or, better, read, 'than the rich and ignorant when they come among the learned;' or after 'confounded' 'in the society of the rich and ignorant, than the rich and ignorant in that of the learned.']

'Some of the leading errors of Protestant churches have been attempted to be noticed, and it has also been attempted to notice their continual hostility to new intellectual influences as regards the general progress of humanity.'—*Westminster Review*, January, 1873, p. 138. [Read, 'We have attempted to notice some of the leading errors,' &c.]

'He who needs any other lesson on this subject than the whole course of ancient history affords, let him read Cicero *de officiis*.'—J. S. MILL, *Three Essays on Religion* (1874), p. 107, 'Utility of Religion.' [We must say either 'He who . . . ought to read,' &c.; or 'Let him who . . . read,' &c.]

'The immediate reason which led Louis XIV. to convoke the Assembly of 1682 was in order to strengthen his hands in the contest he was carrying on with Pope Innocent XI.'—*Bossuet and his Contemporaries* (1874), p. 256. [Omit 'in order.']



'The prisoners are reported to have testified much good feeling on hearing of Mr. Lodge's fatal accident, with the single exception of John Lovatt, who, having expressed some indecent exultation, was immediately laid hold of by the rest of the prisoners and ducked in the water cistern, and had it not been for the interference of the guards, *would have treated him much worse.*'—A. GRIFFITHS, *Memorials of Millbank* (1875), vol. i. p. 98. [A singular change of subject.]

'*In order to kill a bull and bring him on his knees with one blow, and without moving, is a feat* which cannot be accomplished by anybody short of a very first-rate man and an unerring aim.'—H. J. ROSE, *Untroudden Spain* (1875), vol. i. ch. xxxiii. p. 388. [Delete 'in order.' Even then 'without moving' seems to refer to the matador, nor can he be called 'an aim.']

Inordinate length, as we have seen, is one common cause of obscurity, but a still commoner cause thereof is brevity. 'Brevis esse laboro, obscurus fio,' wrote HORACE in his *Ars Poetica*; and the muddlement to which ellipsis may give rise is well described in HELPS' *Realmah* (1868), vol. ii. p. 146:—

'*Lady Ellesmere*: "Without translating, gentlemen must not talk Latin, nor smoke, nor swear, in the presence of ladies."—*Ellesmere*: "She thinks now she has been very epigrammatic. Then men may swear if they translate it? The commonest form of muddlement in sentences is occasioned by the endeavour to be brief. You apply two or three nominatives to one verb, or two or three verbs to one nominative, which do not agree together if you look at them separately. What she did mean was,—that, in the presence of ladies, men must not smoke without permission; must not swear at all; and must not quote Latin without translating it."

Compare with this the following passages, which are rendered ambiguous by the omission of, at most, four words:—

'Antony was not less desirous of destroying the conspirators *than his officers*, but he could not brook that it should be owing to Caesar.'—VERTOT, *Roman Republic*, p. 38. [Read, 'than were his officers;' otherwise the meaning might be, 'than he was desirous of destroying his officers.']

'Thus the tone of Chrysostom's language is far more congenial to that of our own Church *than of the mediæval or present Church of Rome.*'—W. R. W. STEPHENS, *Life of Chrysostom*, ch. i. p. 8. [This may mean either, 'than *to* that of the mediæval church,' or 'than *is* that of,' &c.]

'One victory by land or sea turns the scale, and the northern powers, who have more reason to hate France *than England* will then join us.'—SOUTHEY, quoted in *Quarterly Review* (1844), vol. lxxiii. p. 50. [Ambiguous; 'than England has,' or 'than they have to hate England.' The latter was Southey's meaning, and had better been so expressed. Still it might be said that the former sense would have been conveyed by, 'who have more reason than England to hate France.']

'Still certain phenomena are recognized as taking place in regular sequences, while others appear capricious, and the latter are associated

\* 'Do' is indispensable, to prevent ambiguity, in—

'The poor despise the purse-proud man not one whit less than *do* the well-born and well-educated; and despising his gifts cannot make them love him.'—W. RATHBONE, *Social Duties by A Man of Business* (1867), ch. i. p. 31.

especially with Divine intervention. Thus comets, meteors, and atmospheric phenomena were connected with religious ideas *long after the sun and the stars*.—LECKY, *History of Rationalism* (1865), vol. i. p. 307. ['Far later than were the sun and the stars' would be clearer.]

'Madame de Staël and Benjamin Constant prized him not less *than Lord Dudley or Lord Byron*.'—H. L. BULWER, *Historical Characters* (1860), vol. ii. p. 92, 'Mackintosh.' [Read, 'than *did* Lord Dudley;'] otherwise the meaning might be, 'than they prized Lord Dudley.']

'The Calvinists dreaded his [Descartes'] philosophy far more than the Catholics.'—Dr. J. H. BRIDGES, *France under Richelieu and Colbert* (1866), lect. 4, p. 172. [Ambiguous: 'than they dreaded the Catholics,' or 'than the Catholics dreaded it?']

'She had bright cheeks and lips, large grey eyes, beaming with intelligence, and a frank, broad brow that told plainly enough *how very little* education would fit her for the very best kind of civilisation.'—Miss M. B. EDWARDS, *A Winter with the Swallows* (1867), p. 69. ['That a very little' would be at once less ambiguous and more correct.]

'He liked to hear her talk better *than any* of his associates.'—*Id.*, *Kitty* (1869), vol. i. p. 220. [More than ambiguous: 'preferred her conversation to that of any,' &c.; 'liked to hear her surpass all his associates in conversation;'] 'liked better to hear her talk than did they?']

'I could not cross-examine my children in the family history of Sir Charles Grandison and Harriet Byron, as Lord Macaulay sometimes *did*, and was well able to do in the most minute details of dress and demeanour.' Sir H. HOLLAND, *Recollections of Past Life* (1872), p. 291. [Query: Whose children did Macaulay examine—his own, or, as it would appear, Sir H. Holland's?]

'A Greek was not more unlike a Frenchman, *than the theatres of the two nations*.'—G. TICKNOR, 1817, *Life of G. T.* (Boston, 1876), vol. i. p. 149. [Too elliptical; 'were unlike one another' ought to follow 'nations.']]

'Nothing in the war threatened our interests *more than the interests of other countries*.'—*Scotsman*, 2nd March, 1878. [Ambiguous, unless one could be certain that the author would have written 'than *did* the interests of other countries,' if such had been his meaning, not 'than *it threatened* the interests,' &c.]

'The lecture is an able summary of the history of this remarkable man who has attained the first place for the present in English politics, *and deserves* to be widely distributed.'—*Manchester Examiner and Times*, 22nd May, 1878. [Insert 'it' before 'deserves,' otherwise 'who' may seem to be its subject.]

'The British people had prospered in peace; they detested war as cordially *as the Peace Society*.'—Dr. CHARLES MACKAY, *Forty Years' Recollections* (1877), vol. ii. p. 357. [Read, 'as *did* the Peace Society;'] otherwise the meaning might be, 'as *they detested* the P. S.']

The following examples are just as ambiguous as any of the last thirteen, but, with the exception of the first, their ambiguity is owing neither to omission nor to faulty collocation; at least, it cannot be removed by simple readjustment of their words:—

'There is also a second staircase; but the ornaments of this second entry are, by no means, inferior to the rest of the house, *so as* to render it pro-

bable that it was the entry for the domestics.'—GELL, *Pompeiana*, 2, 2. [The bearing of the 'so as to render' is not clear enough. Read, 'so inferior . . . as to.']

'His [Baron Sequini's] project was published ten years later than the one patented in the spring of 1831, having been first tried experimentally in 1830.'—W. C. VIGNOLES, *Times*, 10th August, 1865. [The appositive clause 'having,' &c., is very ambiguous. It may refer to either project. It seems strictly to refer to Baron Sequini's; yet it must be supposed to refer to that patented in 1831. By substituting 'and first tried' the ambiguity would be removed.]

'I believe that, *when he died (!)* the Cardinal [Mezzofanti] spoke at least fifty languages.'—Rt. Hon. JOS. NAPIER, Opening Address, Afternoon Lectures, &c., Dublin (2nd series, 1864), p. 18. [This reads as though the Cardinal died babbling in fifty languages. Substitute, 'before his death was master of at least,' &c., or something of the sort.]

'I then noticed that the table moved *when no one touched it but my eldest daughter*.'—ROBERT COOPER, *Spiritual Experiences* (1867), ch. iii. p. 19. [This is ambiguous. It may mean, as it appears to mean, that the table moved when no one but his daughter was touching it; but it may also mean, as it is probably designed to mean, that the table moved only when his daughter touched it, and was insensible to the touch of any one else. In the latter case read, 'did not move when any one but my eldest daughter touched it.']

'"How absurd," it is said, by a writer quoted by Mr. Hankey, the representative of hundreds more of similar slipshod thinkers, "to expect," &c.—*Times*, 26th December, 1866. [Here it is not evident whether it is Mr. Hankey or the writer he quotes that is the 'representative,' &c. It is, in truth, the latter, but the apposition implies the former.]

'His attention was not, like Arnold's, occupied on a variety of subjects, a circumstance of course tending to diminish its intensity on any one.'—*Memoir of John Keble* (2nd ed., 1869), vol. i. ch. xii. p. 267. [What circumstance? Apparently, that 'his attention was not,' &c. But this is the reverse of the real meaning.]

'In cross-examination, the complainant said he did not leave his work because the police wanted him.'—*Manchester Examiner and Times*, 6th December, 1873, 'Intimidation by a Trades' Unionist.' [This sentence is ambiguous, from the want in our language of the indirect or subjunctive or reported construction, such as exists in Latin, French, and other languages. Is the verb *wanted* direct or indirect, *i.e.*, reported? The sentence may, as it stands, mean either that the *fact* of his being wanted by the police prevented his leaving his work; or, that, while he did in fact leave his work, it was not, *as stated*, because the police wanted him. In one sense, it should be 'because the police wanted him he did not leave his work'; in the other, 'his being wanted by the police was not the reason why he left his work.' It would still, however, be doubtful whether he admitted it to be a fact that he was wanted by the police, or merely quoted an assertion of his opponent, without admitting or denying it.]

In all these cases the ellipsis gives rise to a *construction louche* (squinting construction); we cannot make sure at what the sentences are really aiming. But often the effort to be brief, so far from producing a double sense, gives us no sense at all but nonsense, as in—

'Too many innovations should not be attempted at once, *unless* where there happens to be, as in Chemistry, a predisposition to admit them.'—S. BAILEY, *Letter to a Political Economist* (1826), p. 23. [In that case too many innovations should be attempted !]

'But *we shall* not *weary* our readers so much with dry statistical details as with summary results of investigations, of the authenticity of which we have fully satisfied ourselves, and which are quite beyond suspicion.'—*Oxford and Cambridge Review* (November, 1846), No. 17, p. 592. [The writer seems bent on wearying his readers in one way, if not in another.]

'At Monmouth he makes the acquaintance of the bookseller's "very amiable family," particularly two very "pretty daughters," of whom his highness observes, as a Lyell or Murchison would of lumps of nickel or tungsten, "they were the most perfect specimens of innocent country girls I ever met with."—*Quarterly Review* (1832), vol. xlvii. p. 541. [This is hardly what Lyell would say of 'lumps of nickel.']

'Mr. Richardson had an unbounded reverence for the great German philosopher, but he lacked the art of recasting the original thoughts into a purely English mould—an art that Kant's French translators possess in a remarkable degree in reference to their own language.'—A. G. HENDERSON, *Life and Works of Kant* (1854), note, p. 36. [That is to say French translators possessed a remarkable facility in recasting Kant's German into a purely English mould in reference to their own language.]

'The religious . . . took pleasure in their cant terms, and sprinkled them as plentifully in their sermons and prayers as ever did skilful cook in time-honoured Christmas pudding.'—J. E. RITCHIE, *The London Pulpit* (2nd ed., 1858), p. 61. [A cook sprinkling her pudding with cant terms is an anomaly.]

'On my noticing Hume's obvious preference of the French tragedians to Shakespeare, Coleridge exclaimed, "Hume comprehended as much of Shakespeare as an apothecary's phial would, placed under the falls of Niagara."—H. CRABB ROBINSON, *Diary, &c.*, vol. i. ch. xiii. p. 311. [A phial placed anywhere is not likely to comprehend Shakespeare. 'Comprehend the cataract' is meant. The blunder cannot, however, be charged to Coleridge.]

'The O'Connor Don—as legitimate a representative of the supreme kings of Ireland as any sovereign, on or off his throne, at this moment in Europe.'—LADY MORGAN, *Memoirs* (1862), vol. i. ch. viii. p. 84. [The meaning is clear, in spite of the truly Irish blunder.]

'He had greater difficulties than I had with his allies. The Dutch were worse to manage than the Spaniards or the Portuguese' (Reported by Earl Stanhope to have been said of Marlborough by Wellington). 'The Duke of Marlborough's difficulties were greater than mine in relation to his own operations; mine were greater than his in every other respect' (Wellington's comment on the report sent him by Earl Stanhope).—EARL STANHOPE, *Miscellanies* (2nd ed., 1863), pp. 97, 101. [The same error occurs in report and in reply. Wellington could have no difficulty with Marlborough's allies or in Marlborough's operations, as the wording of the phrase seems to affirm. It ought to run: 'Marlborough had more difficulties with his allies (or, in his operations) than I had with mine (or, in mine).']

'He declared that their [Plato's and Aristotle's] writings, with those of Edwards, "had passed like the iron atoms of the blood into his mental constitution."—*Life of Rev. F. W. Robertson* (1868), ch. i. p. 15. [But

'the iron atoms,' &c., had not 'passed into his mental constitution.' It should be 'had passed into his mental constitution as iron atoms pass into the blood.']

'The fact that morality and religion have to be taught offers no argument against their innateness any more than that speech has to be taught, music taught, writing and reading taught. But these never could be taught if they were not innate in the teacher and the taught.'—DONOVAN, *Handbook of Phrenology* (1870), ch. iv. p. 35. [The first sentence is incomplete, the analogy not being fully stated. In the second it is absurd to speak of reading and writing as innate.]

'It was, however, an honourable circumstance in the French literary character of that day—as, indeed, it has been ever since, and at no time more peculiarly so than the present—that works of solid literature, of great size and cost, such as were all those of Benedictine mould, met with ready and even anxious purchasers.'—H. L. JONES, *Essays, &c.* (1870), p. 260. [How can this reflect credit on the present time?]

'We hold that he [King William] is, in all probability, directly sowing for himself, as the French sowed at Jena, the seeds of future calamities to Germany.'—*Spectator*, 29th October, 1870, p. 1277. [There is an ellipsis here which reverses the real meaning. The French at Jena sowed calamities for France, and not for Germany, and this is what the writer really, but not obviously, means.]

'Moreover, the modern argument in favour of the supernatural origin of the Christian religion, drawn from its suitableness to our needs and its divine response to our aspirations, must be admitted to be of exactly equal force in the mouth of a Mahometan or a fire-worshipper or an astrolater.'—JN. MORLEY, *Voltaire* (1872), ch. v. p. 241. [This is surely elliptical. An argument in favour of Christianity can hardly be of equal force in the mouth of a Mahometan, &c.; but the writer's meaning may be guessed, though it is not made clear.]

'The only regret now left us is that the text of the Old Testament has not been given in full, as was so excellently done by von Tischendorf in the case of the New.'—*The Academy*, 1st July, 1873, p. 249. [This seems to imply that von T., in editing the New Testament, gave the text of the Old.]

'It is a remarkable fact that, although probably there were more writers of Provençal poetry during those two centuries *than there ever were* in a similar period in any other land, they have not left a single masterpiece; they have vanished and made no sign.'—R. S. WATSON, *Cadmon and his Works* (1875), ch. x. p. 108. [Insert 'poets' after 'ever were,' for no Provençal poetry could be written in any other land.]

'The article begins with a statement that "in spite of Dr. Johnson's definition of patriotism, Dr. Charles Rogers is a patriot and a clergyman." This remark would apply to any other patriot—Epaminondas, Curtius, the Earl of Chatham, Kossuth, or Mr. Robert Crawford—quite as much as to Dr. Rogers.'—*Edinburgh Courant*, 15th November, 1875. [That 'Epaminondas is (or was) a patriot and a clergyman' would certainly be a very extraordinary remark.]

'I venture to repeat a suggestion made in my last report, as to which there is a very general agreement among my colleagues, that, because of the difficulty, educative power, and the comparatively small number who take languages and mathematics, a higher grant should be paid for them than

for the others.'—Dr. J. N. KERR, *Report as H. M. Inspector, N. Educ. Div.* 2nd November, 1878, p. 542. ['Difficulty and educative power' is not expressed, but has to be inferred from the context, as it—  
The answer may be guessed, but it is not given.]

By what has been dignified with the Greek title of the 'noun-nomenon' construction (the construction, *i.e.*, that looks to the sense rather than to the form), a noun or other part of speech is not expressed, but has to be inferred from the context, as it—

'The obstinacy of their battles is wonderful, and never ends without effusion of blood.'—COTTON, *Montaigne's Essays*, vol. i. l. 1. 22. p. 373.

'De—— had a painful complaint, which, sometimes ~~keeping him~~ made him sleep, perhaps, when it did come, the deeper.'—*English Opium-Eater* (U.S. ed., 1852), p. 25. ['Sleep' is not expressed, the 'it' refers to a noun; 'sleep' ought therefore to be supplied.]

'We have been reading lately many of the French ~~novels~~ are much pleased with some by St. Beuve, Melville, ~~and~~ CHATTERTON, *The Pyrenees*, ch. ii. p. 339. ['Poetry' is not expressed.]

'I must read you some of Osborne's ~~poetry~~ they are almost as good as Mrs. Hemans',—Mrs. GARRICK, *Daughters* (1867), ch. vi. p. 55. [The implied antecedent is 'poems.']

'On seeing Dante, he [Casella] embraces him, ~~and~~ vainly endeavoured to return it, expresses his ~~surprise~~ been dead some years, was only now arriving in: ~~the~~ *Pictures from Dante* (1844), p. 47. [For 'it' is not expressed.]

'The guilelessness of his own heart led him to ~~the~~ *Life of Sylvester Fudd* (Boston, 1854), ch. xi. p. 452. ['Guilelessness', is the intended antecedent of 'was'.]

'The only quarrel I have with the plays of ~~Shakespeare~~ in too many he compromises womanly delicacy ~~and~~ her [whom?] in a false position.'—*Fruits of Lamentation*, p. 145.

'That she was a somnambulist I know, as I ~~imagine~~ fluence' [of what?].—*Ib.*, vol. ii. p. 181.

'The common decline of their circulation is a ~~fact~~ of them [magazines] have attained the ~~required~~ plated ideal, and are in a state of chronic ~~decline~~ Shilling Magazine,' *Spectator*, 8th April, 1869, of what is intended. 'All of them,' not 'are' nominative to 'are.']

'Our climate is mild and somewhat ~~more~~ in a year by snow, always presents a ~~new~~ (1866), vol. ii. p. 299. ['The country' is not expressed.]

'The mortal remains of the late ~~King~~ departure from among us we had to ~~see~~ yesterday at the Putney Cemetery.

'The register of burials tells the ~~number~~ homes among us in the past twelve ~~years~~ same period for some ~~years~~ before ~~the~~ *Stone*, November, 1869, vol. ix. p. 100. ['Deaths', not 'homes' recorded.]

of  
['Or

i. ch. vii. p. 3  
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not none;

'THE GRAMMAR OF SCIENCE.—Sir, The memorial in compliance with which Sir John Herschel was interred in the Abbey states that the memorialists—and they are eminent men—"are of opinion that his memory ought to be honoured by interment in Westminster Abbey." Sir, I protest on behalf of every admirer of Sir John Herschel against the burial of his memory instead of his body; and I hereby demand, on behalf of the public, that the former be disinterred as soon as possible.—I am, Sir, your obedient servant, X.'—*Times*, 26th May, 1871.

'The call for the exhilarating beverage [ginger-beer] becomes fainter as the summer wanes, and at the present season of the year, with the wintry wind blowing and the rain falling, *could be in no demand at all.*'—JAMES GREENWOOD, *Unsentimental Journeys*, &c. (1867), p. 40.

'The monopoly was broken down just prior to the Reform movement of 1832, and *may be included* among the benefits we owe to Reformers,'—*Manchester Examiner and Times*, 13th November, 1868. [*I.e.*, the 'monopoly,' and not, as the writer means, the 'breaking down thereof.']

'Then there was a fair sprinkling of the sterner sex; now there are very few indeed, and their bright uniforms and court dresses are much missed, and take a good deal from the general effect.'—*The Queen* [newspaper], March, 1868. [The writer means that 'their absence takes a good deal,' &c.]

'The weight of the skeleton alone [of a whale] was thirty-one tons, and *was afterwards exhibited* in London and Paris.'—Letter in *Scotsman*, 9th November, 1869.

'The governments of free nations always err when they try to bind them by international contracts *without* their previous consent, or, what is still worse, *their previous dissent.*'—*Examiner and London Review*, August, near end, 1869. [*I.e.*, 'without,' but the writer means 'with their dissent.']

'Self-supporting though the German army is, 600,000 men cannot be so long away from their homes without being a serious inconvenience and loss.'—*The Echo*, 14th January, 1871. [*I.e.*, the men, not their absence from home, are an inconvenience, &c.]

'The science of racing is there [in Admiral Rous's book] ably discussed, and contains some admirable strictures upon the handicap system of the present day.'—Lord W. P. LENNOX, *Celebrities Whom I Have Known* (1876), vol. ii. p. 232.

'Jealous of the reputation of Turenne, and of his increased favour with the King—since he had abjured the errors of Protestantism to embrace those of Catholicism—Condé desired to share in the dangers and glory of their expedition.'—Lady JACKSON, *Our Paris* (1878), vol. ii. ch. xviii. p. 264. [This repeats the blunder of an Irish Journal which reported that a number of persons had renounced the errors of the Church of Rome, and embraced those of the Church of England.]

'They both speak English a little, though it is thirteen years since they left it' [query England].—H. R. M.D., *Journal of a Residence at Berlin and Vienna*, 1869, p. 111.

'The death is announced of Sir C. Anstruther, a Nova Scotia Baronet, whose creation dates from 1694.'—*Public Opinion*, 18th Sept., 1869, p. 372. [The implied antecedent of 'whose' is 'baronetcy.']

'In Great Britain and Ireland there are more females than males, and in France the excess of women is still greater; but in Spain nearly equal,

and in the United States an excess of males.—BUCKLE, *Works* (1872), vol. i. p. 371. [*I.e.*, 'the excess is nearly equal.' It should be, 'the numbers are nearly equal, and in the U. S. there is,' &c.]

'The trade in seal-skins is large, but I saw *none* in crossing; the steamers have frightened *them* away to more northern and quieter homes.'—ASHTON W. DILKE, *Fortnightly Review*, May, 1874, p. 573, 'Siberia.' [Query: Do 'none' and 'them' refer to seal-skins?]

'Talleyrand's portrait at Holland House is placed between those of Mackintosh and Romilly—a contrast *as strange as were* the characters of the men.'—Sir HENRY HOLLAND, quoted in J. F. Clarke's *Autobiographical Recollections of the Medical Profession* (1874), p. 472. [This does not mean, as it seems to mean, that their characters were strange, but that the contrast between them was strange.]

'Let the storm bend the *tree-tops* in its course, whilst *they* cling with their roots to the swampy ground.'—*Westminster Review*, April, 1876, p. 363.

'Her father made the stereotyped excuse of *headache*; but *heads* ache too opportunely to be always real, and Leam's to-night was set down to the fancy side of the account, and not believed in by the hearers any more than by the bearer.'—Mrs. LYNN LINTON, *The Atonement of Leam Dundas* (1876), vol. ii. p. 124. [*Heads* are always real, whether aching or not. The writer meant '*headaches* come too opportunely to be always real.']

'To be sure it [the "Edinburgh Review"] could agree with nobody. What man of sense could?'—HENRY COCKBURN, *Memorials* (1874), vol. ii. p. 72. [He speaks of parties in the Church strife; 'agree with anybody' is required in last sentence. So at p. 313, vol. ii., he says: 'They caught nothing,' *i.e.*, no fish, 'and said they *would* not till it should rain;' 'catch any thing' being understood after 'would not,' where 'would,' too, is a Scotticism for 'should.']

'*None* of the ordinary commonplaces will serve, or *serve* at most as indications of human sympathy.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 219. [Read, 'or at most *they* will serve.']

The two last examples show what attention should be paid to negatives, if one would not make nonsense or sense the opposite of that intended. Let the reader but study the following passages, and convince himself whether the corrections proposed on them are right or not; and he will own, with aching head perhaps, that piled-up negatives\* prove easy stumbling-blocks:—

'I have but one comfort in thinking of the poor, and that is, that we get somehow adjusted to the condition in which we grow up, and we do not *miss* the *absence* of what we have never enjoyed.'—FROUDE, *Nemesis of Faith*, let. i. p. 8. [Change 'miss' to 'mark,' or 'absence' to 'presence,' or simply delete 'the absence of.']

'The bad weather *prevented* his seeing the Lac d'Oo, or *scarcely* any of Luchon's lions.'—Lady CHATT, *The Pyrenees*, vol. ii. p. 27. ['Or scarcely any' should be 'and']

\* The meaning is not so obvious as it seems. 'Few nobles come, and yet not a few' is a clumsy expansion of Carlyle's phrase, cf. Lat. *non-nulli*.]

be in—  
CARLYLE, *French Rev.*, bk. i. ch. vii. p. 3  
[The original not say that there were none, is a  
needed to understand 'not none';



'Venture to dissent from women on the perfections of the Rev. Mr. —, and hint a word in depreciation of his transcendent merits, and you commit an offence only *less forgivable* than if you did not unhesitatingly coincide with a mother in the surpassing genius and beauty of her children.' *Traits of Character* (1860), vol. ii. p. 73. ['Unforgivable' or 'unpardonable' is required by the sense.]

'Few amongst those who have been in Paris, as well as *many who have not*, are, I presume, *ignorant* of the fact,' &c.—*Ib.*, p. 331. [This may have been meant to mean, 'Most of those who have been in Paris, and many even who have not, are aware,' &c.]

'She had passed away to the far-off untroubled shore, whence waving hands *cannot be seen*, and *no* sounds of farewell voices heard.'—Rev. F. W. FARRAR, *St. Winifred's* (1863), pt. i. ch. xxxvii. p. 490. ['Can be' must be inserted between 'voices' and 'heard.']

'He thought the wealth and honours of this world poor *compensation for a quiet conscience* and a healthy frame.'—Mrs. RIDDELL, *The World in the Church* (1863), vol. iii. p. 34. [It should be, 'compensation for the want of,' &c.]

'It is impossible to say how far the extent of influence *compensates for its intensity*.'—JULIA WEDGWOOD, *John Wesley* (1870), ch. iv. p. 81. [It should be, 'want of intensity.']

'Even this mob only gave a coarse exaggeration of sentiments which sometimes display themselves elsewhere with almost equal vulgarity, if with *less refinement*.'—*Saturday Review*, 9th December, 1865, p. 725, on Tom Sayers' Funeral. ['Less' should be 'more.']

'Nothing is too small or too mean to be *disregarded* by our scientific economy.'—R. H. PATTERSON, *Economy of Capital* (1865), p. 64. [Read 'regarded.']

'*No one* came to my assistance, apparently *not* being aware of my misadventure.'—*The Mask*, February, 1868, No. 1, p. 10. [A strange blunder, if not meant as a joke.]

'There is abundance of practical ability amongst working men, both for organisation and management, and *it would be calumnious to assert* that there would be a lack of the honesty and conscientiousness essential to success; at any rate, *that there would at least be as much of these qualities as found amongst other classes*.'—N. GREENHALGH, *Capital and Labour* (1873), p. 31. [The last clause is inconsistent with what precedes, and says the reverse of what the author meant. Read, 'would *not* at least be as much,' &c.]

'There was *no* character created by him into which life and reality were *not* thrown with such vividness, that the thing written did *not* seem to his readers the thing actually done.'—J. N. FORSTER, *Life of C. Dickens* (1873), vol. ii. ch. ix. p. 181. [For 'did not seem' read 'seemed.']

'I have never known another reciter of a speech who could avoid weakening the sentence in his mouth by *not* thinking of the one that ~~was~~ to come.'—HENRY COCKBURN, *Memorials* (1874), vol. ii. ch. xi. p. 99. [Delete 'not,' since 'by thinking of,' &c., qualifies 'weakening,' not 'avoid.']

'Macaulay was mistaken in expecting that Lord Durham would call his enemies to account, and still *less* his friends.'—TREVELYAN, *Life and Letters of Macaulay* (1876), vol. ii. ch. vii. p. 25. ['Less' should be 'more,' since the complete sense is: 'Macaulay was mistaken in expecting

that Lord D. would call his enemies to account, and (he was) still more (mistaken in expecting that he would call) his friends (to account).']

Prof. Caird in one of our next examples speaks of the extremes of scholastic nominalism, but assuredly no Nominalist went to the extreme of making a name cook, carve, or attend church, as do the Professor and his fellow confounders of names with the persons or things named, in—

'The name of John Flaxman is among the most distinguished of British sculptors,' &c.—Mrs. CHILD, *Good Wives* (1849), p. 110.

'He was one of those excellent men whom the cruelties of his countrymen had stirred up (as the darkness, by mere contrast, makes the light more bright), as they did Las Casas, Gasca, and many another noble name which is written in the book of life, to deeds of love and pious daring worthy of any creed or age.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxvi. p. 404.

'We should remember how many a great name like that of Bacon, Milton, Locke, and Newton, have owed their genius principally to academic training.'—HEN. MAYHEW, *German Life*, &c. (1864), vol. ii. p. 73.

'This was done by a subscription limited to a few friends, among whom appears the name of the Prince of Wales.'—Lady EASTLAKE, *Life of Jn. Gibson* (1870), ch. xi. p. 247. [Read, 'among whose names appear that of,' &c., or dele 'the name of,' and for 'appears' read 'was.']

'DR. HARVEY'S CHURCH MEMBERSHIP.—March 18, 1879. Sir, A correspondent in to-day's paper makes the assertion that Dr. Harvey has left the U. P. Church, and gone over to the Established. I beg to state that this is not the case. At the present time Dr. Harvey's name is on the roll as a member in full communion with South College Street U. P. Church, and was present as such at the last celebration of the ordinance in January last.—I am, &c., B.'—*Scotsman*.

'The name of our present cook is Raffaele, and a very good one when he likes.'—C. J. MATHEWS, *Life*, &c. (1879), vol. i. ch. v. p. 147.

'It might, indeed, be shown that none of the greatest names in philosophy, not Plato or Aristotle, not Spinoza or Leibnitz—was, strictly speaking, either a scholastic realist or a scholastic nominalist, though in all before Kant there were tendencies to one or other of those extremes.'—Professor CAIRD, *Contemporary Review*, July, 1879, p. 653, 'Social Philosophy and Religion of Comte.'

Closely analogous to which are—

'“Amen!” said Yeo; and many an honest voice joined in that honest compact, and kept it too like men.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxv. p. 401.

'These sentiments and manner of expression are truly Catholic—not Roman Catholic, but Catholic—in their true sense of embracing all the world without distinction.'—JS. BROMFIELD, p. xv. of preface to his translation of *Clery's Journal*. ['The true' would be better than 'their true,' as it is not the *sentiments* but the *word* Catholic that is meant.]

'Presentation copies were sent to Lord Woodhouselee and Mr. Henry Mackenzie, whose fame as the author of "The Man of Feeling" was inferior to no writer of fiction of the period.'—ELZE, *Life of Byron* (1872), appendix, note d, p. 452. [It should be, 'inferior to that of no writer.']

A blunder, dignified by the name of *Zeugma*, but none the less a

blunder, consists in coupling two nouns with a verb that is strictly applicable to only one of them, as in—

'Many *scenes* or *incidents* which are graphically *narrated*, are *told* as well or better by other travellers.'—Memoir of the late W. Thompson, Esq., prefixed to his *Natural History of Ireland* (1856), vol. iv. p. xix. [One cannot narrate a scene.]

'The *control*, as well as the *support*, which a father *exercises* over his family, were, by the dispensation of Providence, withdrawn.'—Rev. W. LEGGATT, *Account of the Ten Years' Educational Experiment among Destitute Boys* (1871), p. 8. [Read 'was.' Further, a father exercises 'control,' but not 'support,' over his family.]

'There is no need to name the copyists in question, since neither *pleasure* nor *duty* is *performed* in depreciating by comparison.'—Preface by H. CHORLEY to *Letters and Life of Mary Russell Mitford* (2nd series, 1872), vol. i. p. xi. [A 'duty' may be 'performed' but not a 'pleasure.']

'He accounted, handsomely enough, for the delay by saying that *my long absence*, and the recent loss in my family, prevented him from applying to me immediately on my return.'—*Macaulay's Life and Letters* (1876), vol. ii. ch. vii. p. 6. [This holds good of the second reason, but hardly of the first.]

The foregoing examples are half correct, half incorrect; those that we come to now are wholly wrong, two or more utterly incongruous terms being linked together in them without a middle more congruent term to lessen our sense of their incompatibility:—

'The reasons of this kind of springs are of no very easy solution,' &c.—MELMOTH, *Pliny*, IV. xxx. *note*. [Not 'reasons,' but 'difficulties,' need to be solved.]

'Bacon was the great *father* and inventor of common sense, as *Ceres* was of the plough, and Bacchus of intoxication.'—Rev. SYD. SMITH, *Lectures on Moral Philosophy*, 'Socrates.' [Ceres a *father*!]

'A chapel the appearance of which denoted it to have long seen no other congregation than that of *rats*, whose devastations were indeed sufficiently obvious in the *rotten* beams and *worm-eaten* chairs.'—*Canterbury Tales*, 'Frenchman's Tale.'

'The pestilential air of Hong Kong *destroyed* them (as it does everything *living* belonging to *animate* or *inanimate* creation) to our deep regret.'—H. C. SIRR, *China and the Chinese* (1849), vol. i. p. 342. [To speak of destroying a *living* thing implies that *dead* things also might be destroyed.]

'The unwary traveller stumbles to rise no more.'—Miss APPLETON, *Private Education*, p. 49. ['And falls' must be inserted after 'stumbles,' stumbling neither being possible to one who lies on the ground, nor necessarily implying a fall.]

'Few of his friends, *except* myself, knew of his being in the kingdom.'—*Sidney Biddulph*, vol. ii. p. 353. [This is like saying, 'I have little money except a penny.' For 'few' read 'none,' or for 'except' 'besides.']

'How did we long to prevail upon one of them to unfold the *secrets* of their prison house . . . yet how terrified should we have been, had one of these lack-lustre *eyes* but rolled in its orb, or opened its leathern *jaws*!' Mrs. ELWOOD, *Journey to India*, vol. i. p. 208.

'It is impossible to apply any epithet to the shape of her *hand* too laudatory. Small, classical, exquisite in form, as that of any world-famed

statue; and the way in which *it* was set upon her ample . . . *shoulders* was in perfect keeping with that sculpture-looking head.'—*Traits of Character* (1860), vol. ii. p. 326.

In this book, Lady Morgan embodies her own views in the heroine, who is *as wild*, fascinating, romantic and extravagant *as ever trod* the stage of theatre or *page* of romance.'—*Lady M.'s Memoir* (1862), vol. ii. p. 74. [As wild as ever trod—the page too !]

'We are all Englishmen, and *men* of Devon, as *you* [Lucy Passmore] seem to be by your speech?'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. xxvi. p. 420.

'All the parties on said bills were insolvent except myself. The answer [answers] to this *was* [were] short and similar: "Give us security, and we will accede to your wish."'—*James Meekwell* (1866), vol. ii. p. 87.

'The "Queen," *without exception*, is one of the best transport ships afloat.'—*Journals*, September, 1867. [This phrase is unmeaning, as the 'Queen' is said to be not *the* best, but *one* of the best, &c.]

'The huzzas of an enthusiastic multitude have effectually drowned the echo of the innumerable groans of slaughtered foreigners.'—TH. PURNELL, *Literature and its Professors* (1867), p. 253, 'Mazzini.'

'Close as we stood to the choir, it was well-nigh impossible to distinguish the separate voices; *each blended into each other* with such perfect harmony.'—ED. DICEY, *A Month in Russia* (1867), ch. iv. p. 54. ['Each blended into each other' reminds one of the famous Kilkenny cats.]

'William Brough wrote many of his best pieces for the stage after his brother's death, which took place, at a premature age, in 1860; and I lament to say that, while these pages were in the printer's hands, W. Brough was removed from this scene, at the early age of forty-four.'—GEORGE HODDER, *Memoirs of My Time* (1870), ch. xv. p. 351. [He might die prematurely, but 'a premature age' has no sense. 'Too early' is meant.]

'You have no idea what a nervous thing it is to move about under a *thousand jealous eyes*, all turned suspiciously upon one, and belonging to *twice the number* of ready hands burning to put a bullet or a little cold steel into the first stranger they come across.'—*Morning Post*, Paris Correspondent, 1st October, 1870. [The writer refers to ordinary mortals, and not to Polyphemus and his brethren.]

'The sad faces and joyous music formed an incongruous sight.'—Hon. C. A. WYNN, *What I Saw of the War* (1870), ch. x. p. 141.

'Sterile and useless battles over the *defunct and moribund* bodies of such proposals as the St. Mary's Loch Water Scheme—the one party anxious to see that unhappy measure decently and finally *interred*; the other seeking for its hopeless *resurrection*.'—*Edinburgh Courier*, 19th October, 1872. [Dead and dying !]

'The somewhat unnatural *marriage* between Larry and Jacquy, as Byron jestingly called the two tales ["Lara" and Rogers' "Jacquelina"], was *divorced* in the same year.'—ELZE, *Life of Byron* (1872), ch. v. p. 137. [It is the *married* who are *divorced*.]

'It turned out, however, that . . . it was a mare with two foals, both of which were taking their evening meal at the same maternal fount of lacteal nourishment. Not being very well acquainted generally with the *puerperal* powers of the *equine* species, I confess, &c.—*Cornhill*, January, 1875, vol. xxxi. p. 32, 'On People who *will* Talk.'

'The crowd was so large that when it entered the Church, as a lady who stood near me said, it *visibly* increased the *heat*.'—H. A. PAGE, *De Quincey—Life and Writings* (1877), vol. i. ch. iii. p. 50. [This reminds me of a Liverpool Committee-man who, in my hearing, proposed that a certain teacher should read aloud before the Committee, that they might have 'hocular proof of his articulation.']

'The sublime discontent which stirred in the young soul of Signa was as far from any range of her *vision* as were the angels' *songs* he said he *heard*. She believed in the angels indeed; but for her they were *mute*. For her they ever abode beyond the great white clouds, invisible and silent.'—OUIDA, *Signa* (1875), vol. ii. ch. ix. p. 161. [To see a song is harder than, like pigs, to see the wind.]

'The *bronze* vases which were ordered to be made on purpose, after our drawings, of *plaster of Paris*.'—*Life of C. J. Mathews* (1879), vol. ii. ch. i. p. 9.

No one would speak of having 'heard Blondin dance on the tightrope,' yet the blunder were similar to that of using *audience*\* for *spectators* in—

'A melancholy monkey was performing tricks in a dingy red jacket, without any *audience* excepting the little child,' &c.—Miss B. EDWARDS, *Kitty* (1869), vol. iii. p. 119.

'The *swimmers* did not, as was to be expected, lack a numerous or enthusiastic *audience*.'—*Daily News*, 19th June, 1872.

'A balloon was announced to ascend from a circus at Northampton last night, but there not being sufficient gas for its inflation, it could not be sent up, and the indignant *audience* tore the balloon to pieces.'—*Scotsman*, 8th June, 1874.

Of course our authors knew that rats were not worms, that eyes could not open jaws, that hands are not set on shoulders, and that swimming is a tolerably noiseless operation. Of course they had some hidden meaning of their own, and so perhaps had those who penned the following passages, which bear, however, a singular likeness to 'bulls':—

'We must not allow the truffles to escape *mention*, or *memory*, for they were most excellent, equal, if not superior, to those of Europe; neither must the capers be buried in the caverns of oblivion, *without* a just eulogium being passed upon their excellent qualities.'—H. C. SIRR, *China and the Chinese* (1849), vol. i. p. 342. [How could one mention without remembering, or eulogise and yet forget? Read 'memory or mention,' and 'but a just eulogium must be passed,' &c.]

'The *four* elements having been called into requisition to furnish *animals*, birds, fishes, and reptiles.'—*Ib.*, vol. i. p. 161. [Query: Are birds, fishes, and reptiles not *animals*, and were these reptiles fire-bred salamanders?]

'The well-disciplined array of ex-officials *who knew far better than he did all he did not know* of usage, precedent, and detail.'—TORRENS McCULLAGH, *Life of Sir James Graham* (1863), vol. i. p. 309.

\* Strange conduct on the part of an audience is recorded in—

'As it is, the audience *embrace* nightly our best critics.'—Boston Paper, 1857, quoted in *Life of C. J. Mathews* (1879), vol. ii. p. 290, App. A. [Read 'embraces,' if the word is to be retained; but better substitute 'includes.']

'He was fired at, the ball striking him on his waistcoat pocket, in which he had a five-shilling piece. The *bullet* indented the coin, *thus saving his life!*'—*Manchester Examiner and Times*, 23rd March, 1864. Akino to: 'Another [bullet] hit the butt of his carbine near the lock, thus saving his life.'—*Scotsman* (Our own correspondent, Durban), 8th May, 1879. [It was meant probably in these two passages that the coin and the gun-lock saved their bearers' lives, but, as the words stand, it was the bullets that did so.]

'It was our duty not to give hasty judgments, until both sides of the question were before us.'—Hon. E. L. STANLEY on Jamaica, December, 1865. [*I.e.*, in that case we *may* give as hasty judgments as we please.]

'Vices incident to the republican system of government when applied to a people to whose wants *they are* not adapted.'—J. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 30. [Are vices, then, adapted to the wants of any people? Perhaps Mr. Williams meant 'to whose wants *it* (*i.e.*, the republican system) *is* not adapted.']

'We have a fair equal chance, and if the new or the old Minister will allow us to fight it out, I am very well convinced that we shall get through the business more honourably and advantageously than we have any reason to expect.'—Mr. STUART (afterwards Lord S. de Rothesay), Ambassador at Lisbon, to Miss Berry, in a letter dated 1811. [On this the reviewer remarks: 'A conviction that things will turn out better than there is any reason to expect is not expressed with logical accuracy.'—*Saturday Review*, 18th November, 1865, p. 644, Review of 'Miss Berry's Journals.']

'As indicating the caution with which some cowfeeders are now disposed to act, we may mention that a cowfeeder in Thornybauk, one of whose cows was observed to have gone off its food, was at once despatched to the slaughter-house and killed; but, on a *post-mortem* examination of the carcase, no sign of disease could be found.'—*Scotsman*, 22nd August, 1865. [Unhappy cowfeeder!]

'If Mr. Bright seriously thinks that God made man in aid of beasts, as well as beasts in aid of man, he may, as retained for the cattle, reasonably argue that we have no right to *slaughter them*, either to *save their own lives* or to save our pockets.'—*Saturday Review*, 17th February, 1866, p. 198. [Perhaps the writer means 'to save the lives of other cattle.']

'The occurrence, it was said at the banquet, was a thing "unprecedented in the history of Scotland." We have no doubt of it; and *we trust it will always remain so.*' (!)—*Times*, 23rd October, 1866.

'That noted polygamist and wife-murderer, known as Henry the Eighth, did no more for the cause of learning in Old England when he invited Erasmus over to take a Greek Professorship at Oxford, than our Puritan ancestry, when they built the first school-house in the New England woods.' *Homespun*, &c. (1867), p. 265. [*I.e.*, than *New England* Puritans did for education in *England*.]

'Was he able to dine upon eight hundred a year, or did he require twice that amount to *do so* satisfactorily?'—TH. PURNELL, *Literature and its Professors* (1867), p. 271. [*I.e.*, to dine on £800 a year!]

'Englishmen are bad speakers. They are for the most part so awkward, so prosy, so ungrammatical, so hesitating, and so monotonous, as to cause the unphilosophic mind to lament that when nature bestowed on us the gift of seeing and hearing, she denied to us *the power of closing our ears*

WHICH *she gave us in respect of our eyes.*'—*Fall Mall Gazette*, 12th August, 1868. [The antecedent to 'which' is 'the power of closing our ears,' a very strange power to give 'in respect of our eyes.']

'Yet though not only the health but the very lives of the men employed are at stake, in the absence of some compulsory power this voluntary arrangement is confessed to be impracticable.'—*Morning Star*, 1st Sept., 1869. [*I.e.*, that with *compulsory* power, the *voluntary* arrangement would be practicable.]

'But, alas for the painter ! unless he can instantaneously fix the burnished mass on his canvas, the light of its colour will be extinguished, and its beauty be dimmed, long before the boat has reached the harbour.'—J. G. BERTRAM, *The Harvest of the Sea* (1869), ch. i. p. 2. [Whether the painter succeeded or not, the beauty of the fish would equally be dimmed before the boat reached the harbour. The sense is improved by deleting the mark of exclamation after 'painter,' and inserting a semicolon after 'canvas.']

'But until Bavaria *chooses* to accept these conditions of *her own free will*, it would be highly impolitic—to put the matter on its lowest grounds—for Russia to *compel* an *unwilling* alliance.'—*Daily News*, 21st November, 1870. [But, in that case, the alliance would be voluntary, not compulsory.]

'Business in the markets for public securities was again inactive, but *the transactions consisted mostly of purchases*, and the tendency, on the whole, was favourable.'—*Ib.*, 9th December, 1870, 'Money Market.' [How could there be purchases without sales?]

'The actual deprivation of freedom is a sentimental luxury with *which* he [the negro] can readily dispense.'—Letters from Jamaica, 1873. [*I.e.*, the negro can dispense with the deprivation of freedom, which it seems is a luxury. Only by deleting 'the actual deprivation of' can we obtain an intelligible meaning.]

'No words of ours could possibly reveal a more righteous moral indignation against many of the outrageous passages in Rousseau's "Confessions" *than we find excited by some of the opinions regarding them expressed by Mr. Morley.*'—*Spectator*, 28th June, 1873, p. 830. [In the first few lines it seems that Mr. Morley is as indignant as the *Spectator* is against Rousseau ; in the last that the *Spectator* is as indignant against Mr. Morley as against Rousseau. Read, 'than we find expressed in some of Mr. Morley's opinions regarding them.']

'It may perhaps appear to some persons that I give *too prominent* a place to Modern Spiritualism. I *do so* advisedly however.'—Rev. C. M. DAVIES, D.D., *Heterodox London* (1874), vol. ii. p. 1. [The writer thus, contrary to his intention, admits the excessive prominence.]

'A season *more favourable* to the ascent and spawning of fish can scarcely be imagined—certainly *never has been surpassed.*'—Letter in *Scotsman*, 18th February, 1874. [For 'has been surpassed' read 'has occurred' It is nonsense to say 'a more favourable season has never been surpassed.']

'This roused the Parisian audience to rapturous applause. I cannot think that it will do so in England.'—HAMILTON AIDÉ on Rossi's 'Hamlet,' *Academy*, 25th December, 1875, p. 652. [It is not likely that a Parisian audience will be roused to rapturous applause in England by this or by any other means.]

'With his own hand Thom shot dead a policeman who endeavoured to oppose his movements, exactly as a saviour of society of greater pretensions and greater success did at Boulogne not long after.'—JUSTIN MCCARTHY, *History of Our Own Times* (1879), vol. i. ch. v. p. 101. [L. Napoleon shot a sentinel, not a policeman.]

The metaphor is an implicit simile, as Dr. Abbott has pointed out in the appendix to his *Shakespearean Grammar*, and unless an intelligible simile can be evolved therefrom, we may be certain that the metaphor is false. 'I speared him with a jest' may be expanded into, 'As a spear pierces the breast, so my jest pierced his feelings;' but so soon as we try to apply a similar process to 'I kindled a seed of future troubles,' the absurdity of the simile implied presents itself. One may sow a seed or kindle a fire, but to kindle seeds were an impossible mixture of agricultural and household operations. Such metaphors are called Mixed Metaphors, to avoid which it has been suggested that every implicit simile should be conceived objectively, as in a picture. The suggestion is good, if not of universal application (e.g., to '*thundering* cataracts'); and some of the following passages might furnish rare subjects to a skilled caricaturist:—

'At anchor laid, remote from home,  
Toiling, I cry, "Sweet Spirit, come!  
Celestial breeze, no longer stay,  
But swell my sails, and speed my way!  
Fain would I mount, fain would I glow,  
And loose my cable from below:  
But I can only spread my sail;  
Thou, thou must breathe th' auspicious gale."

[On which a writer in Spurgeon's *Sword and Trowel*, April, 1865, observes: 'This sweet hymn by TOPLADY is a singular mass of muddled metaphors. Why should mariners at anchor toil? Why should they lie at anchor when wishing for a gale? How can a ship mount? How can it glow? Does the poet wish to perish like the ill-fated "Amazon"? Here is our attempt at correction; it may not be better rhyme, or better matter of fact, but it does not mar the figure:—

Becalm'd at sea, remote from home,  
Weary I cry, "Sweet Spirit, come,  
Celestial wind, no longer stay,  
But fill my sails, and speed my way!  
Fain would I leave these stagnant seas,  
And fly before the heavenly breeze:  
But I can only spread the sail,  
Thou, thou must grant th' auspicious gale."']

'Happily for him he had a *shield* to oppose to these envenomed darts which deprived them of their poison, and in which they rested as proofs of man's ingratitude and cruelty, and of the protecting power of a blameless life.'—Preface, by JAS. BROMFIELD, to his translation of *Clery's Journal*, p. xiv. [It is not clear how a shield could deprive the darts of their poison, though it might blunt their points.]

'This world with all its trials is the *furnace* through which the soul must pass and be *developed* before it is *ripe* for the next world.'—A. ALISON, *The Beehive*.

'The passions may be humoured till they become our master, as a *horse*



may be pampered till he gets the better of his rider; but early discipline will prevent mutiny, and keep the *helm* in the hands of reason.'—CUMBERLAND. [The metaphor, if not actually mixed, is here too abruptly changed.]

'The very recognition of these or any of them by the jurisprudence of a nation is a *mortal wound* to the very *keystone* upon which the whole vast arch of morality reposes.'—DE QUINCEY, *Literary Rem.*, vol. ii. ch. xxiii. p. 324. [A keystone dying of a wound.]

'To overbear such men is the *highway to put an extinguisher* on the Christianity of our land.'—*Memoirs of Dr. Chalmers*, vol. iii. p. 360. [Fancy the highway thronged by extinguisher-armed ministers.]

'Pure soul! strong, kind and peaceful mid the pain

That racked and solemnized thy *torch of love*.'

—JN. STERLING, quoted in Hare's *Life of Sterling*, p. 192, 'Epitaph on Calvert.' [A torch upon the rack.]

'But to precipitate this time in children is unwise and unkind, and produces minds, all sail and no ballast, which are driven along before every puff of wind in momentary danger of upsetting—minds which catch fire from their own restless revolutions.'—HARE, *Victory of Faith* (1847), ser. iv. p. 106. [If that be not precisely a *mixture* of metaphors, it is assuredly a very abrupt and painful transition from one to another widely different.]

'The *chain* of artistic descent does indeed lose itself in the very *fountain-head* of Art.'—*Quarterly Review*, March, 1854, p. 469, 'Treasures of Art in Great Britain.'

'Some of these groundworks are, like sand, lacking in power and solidity to sustain the mighty *edifice* of Christian sanctification; and so it comes to pass, too frequently, that men who did *run* well fail in their course and make *shipwreck* of both faith and goodness.'—REV. JN. MACNAUGHT, *Doctrine of Inspiration* (2nd ed., 1857), introd. p. i. [Here we have, in one sentence, 1, a building; 2, a race; 3, a shipwreck.]

'One of the *sources* from which has sprung that abundant *harvest* of usefulness which he has *scattered broad-cast* through the length and breadth of his native land.'—*Traits of Character* (1860), vol. ii. p. 82. [1, source; 2, harvest; 3, broad-cast, which applies to *seed*, not *crop*.]

'The *germ*, the *dawn* of a new *vein* in literature lies there.'—MISS KAVANAGH, *French Women of Letters* (1863), vol. ii. p. 294. [A germ, a dawn, a vein—what a mixture of metaphors! Besides the transition from a germ to a dawn, it is hard to say whether the germ of a vein or the dawn of a vein is the more absurd. Yet Miss K. is an elegant, and generally a correct, writer.]

'Ideas rejected peremptorily at the time often *rankle*, and *bear fruit* by-and-by.'—CHARLES READE, *Hard Cash* (1863), vol. ii. p. 194. [A true remark spoiled by false rhetoric.]

'The sun was down, but a roseate glow still dyed the waters, while opposite in the blue vault stood the moon like a silver *shield*, *raining her bright arrows* on the sea.'—REV. A. G. L'ESTRANGE, *Yachting Round the West of England* (1863). [On this the *Saturday Review*, of the 15th July, 1863, p. 86, remarks:—'We had hitherto thought that the chief use of a shield was to receive missiles, not to emit them; but this may be a mere matter of taste.']

'The old vices that *shipwrecked* him all through his old life *leavens* this

production.'—PERCY FITZGERALD, *Memoir of Dr. Dodd* (1865), p. 125. [False concord as well as mixed metaphor.]

'In these two laws, rightly understood, we have a clue which goes far to *unravel* the complicated *labyrinth* of European thought during the last two thousand years.'—Dr. BRIDGES, *France under Richelieu and Colbert* (1866), p. 157. [To 'unravel' a 'labyrinth' is a mixture of metaphors probably suggested by the previous word 'clue.']

'Many elements must have combined to produce such a result; above all, equality of *maturity* in the *zenith of life*.'—AD. STAHR, *Life of Lessing*, translated by E. P. Evans, Ph.D. (Boston, 1866), vol. ii. bk. ix. ch. i. p. 60.

'*Barricades in sheep's clothing*.'—Quoted by De Morgan in *Athenaeum*, 18th July, 1868.

'The great *tide* of an imperfect and *halting* civilisation has rolled onward, and carried many triumphantly with it. But women have been left stranded, so to speak.'—Mrs. JOS. BUTLER, *Woman's Work and Woman's Culture* (1869), introd. p. xv. ['Halting' or lameness is not an attribute of a 'tide.']

'Miss Cobbe wastes time in criticising the positivist ideal of woman, certainly not the *pivot* round which opinions in this country are *crystallizing*—that ideal being part of the positivist religion, as distinguished from the philosophy, *which* is taking no hold of opinion either here or elsewhere.'—*Spectator*, 21st August, 1869, p. 994. [Besides the mixed metaphor the reference of 'which' is ambiguous. It seems to refer to 'philosophy,' but is meant to refer to 'religion.']

'To judge the advantages of education from a mind in the intermediate stage is like tasting vinegar to see if you like wine.'—Miss WEDGWOOD, *Woman's Work and Woman's Culture* (1869), p. 269, 'Female Suffrage.' [A false analogy. Is vinegar an intermediate stage through which grape-juice passes into wine? Acetous fermentation is posterior, not anterior, to the vinous.]

'This is the difficulty of modern warfare, whether it be against mere nocturnal gloom, as in this case, or against the fell powers of the darkness of ignorance, which, left *unlighted*, will produce a noisome *harvest* of pauperism and crime.'—*The Echo*, July 8, 1870. [This follows an analogy between schools and gas-lamps.]

'The mooting of this question will form a *fertile* plain for military critics to *exercise their hobbies* on for many years to come.'—The Hon. C. ALLANSON WYNN, *What I Saw of the War* (1870), ch. ix. p. 117. [Fertile corn-fields are not good places for cavalry drill.]

'We see how difficult it is to *eradicate the stamp* which the mother puts upon her child.'—*French Home Life* (1873), ch. vii. p. 50.

'Keeping close to the background of history, I have endeavoured to group the figures of my foreground as they grouped themselves in actual life. I have framed them in the frames in which they really lived.'—Mrs. FRs. ELLIOT, *Old Court Life in France* (1873), vol. i. pref. [But people do not live in frames. Persons are here confounded with their portraits.]

'The passion of Lear is compared to the sea, swelling, chafing, raging, without bound, without hope, without beacon or anchor.'—F. JACOX, *Shakspeare Diversions* (1875), p. 69. [What has the sea to do with an anchor? It belongs to a ship, not to the sea, and Lear's passion is compared to the sea.]

'Crippled by no creed, but rather *questioning* all, . . . Ouida's *outlook* upon Nature is wide.'—*Westminster Review*, April, 1876, art. 'Ouida's Novels,' p. 384. [Lame eyes, gifted with the power of speech !]

'I was gradually drawn into the inextricable *vortex* of involvement—a *web* which, once thrown over a man, can seldom be thrown off again.'—C. J. MATHEWS, *Autobiography in Life of C. J. M.* (1879), vol. ii. ch. iii. p. 91. [Vortex and web !]

'If such a course were adopted, they would have more productive results for the country and the people themselves, than by leading them into *fields* of knowledge which could only be *tasted* now and then, and then *passed over*.'—Rt. Hon. W. H. SMITH, on Education, Henley on Thames, *Scotsman*, 15th September, 1879.

'Why, sir, one link cannot clank,' said Dr. Johnson, when called on to admire the phrase, 'Not one link of the chain that England has wound around us shall be left to clank upon our limbs;' and his criticism may be extended to a special class of faulty metaphors. Whether a chain has many links or few, when one of them is broken, the chain is broken, except in *Munchausen* and passages such as these—

'At this time I broke the last link of the chain that remained to connect me with taverns.'—*James Meekwell* (1866), vol. ii. p. 196.

'The reader [Dickens] kept, link by link, an immensely lengthened chain of appointments, until the *first* link was broken suddenly at Preston.'—C. KENT, *C. Dickens as a Reader* (1872), p. 246. [This is obviously incorrect, and in more ways than one. It was the last link, though it was the first to break, &c.]

'We all know the defects of our diplomacy in the High Commission at Washington; but those critics who in Parliament and elsewhere have ridiculed its frankness and cordiality as exuberant sentimentality, may, perhaps, some day be able to perceive that these are precisely the qualities by which the treaty has been redeemed to become a symbol of union, *the first golden link in a chain* that is to bind the two countries together in the ages to come.'—*Daily News*, 3rd May, 1872.

People other than Mr. Pecksniff have been known in saying grace to express their thankfulness *for the starvation of others from which they are themselves preserved*. What they mean is, *for their own preservation from starvation*; but such is not the meaning of their words. This confusion as to the logical subject of discourse has already been illustrated in such faulty participial construction as 'I heard of *him running* (for *his running*) away,' 'You saying (for *your saying*) it makes no difference,' &c., with which may be compared:—'A *duty too rigidly insisted on* will make it odious.'—RICHARDSON, *Pamela*, ch. iv. 334. This is a Latin construction, inadmissible in English, which requires:—'The *too rigid insistence on a duty* will make it odious.' Equally inadmissible are—

'Much cause too have you for thankfulness on account of the many temptations from which you are preserved.'—HARE, *Victory of Faith* (2nd ed., 1847), ser. ii. p. 48. [The true construction is, 'of your preservation from many temptations.' The relative clause is here inseparable.]

'It is to the credit of Mr. Hinton that he has ably preached this doctrine—a doctrine which, if it be much longer denied by the clergy of this country, threatens to be attended with most disastrous results.'—J. E.

RITCHIE, *The London Pulpit* (2nd ed., 1858), p. 137. [It is not the doctrine, but the denial of it, that threatens, &c.]

'Their *unimpeachable* veracity as a body has occasionally been *disputed*, inasmuch as they show now and then a disposition to colour and magnify.'—*Traits of Character* (1860), vol. ii. p. 201. [Read either 'the unimpeachableness of their veracity' or simply 'their veracity.']

'It grieved me to see it [a dog drinking dirty water], as it showed how vehement his thirst was, and how he had been debarred from that [water] *which when withheld*, is, to a dog, such a cruel deprivation.'—*Ib.*, p. 271. ['Which when withheld' here stands for 'the withholding from which.']

'The eye of the fair, *bent* upon the distaff or the loom, instead of the pages of a mawkish literature, *did not enfeeble the head* by corrupting the heart.'—JOS. DEVEY, *Life of Jos. Locke* (1862), ch. iv. p. 49. ['The eye of the fair one, bent,' &c., stands for 'The bending of the fair one's eye.']

'The present low freights ruling have increased business to some extent in bulky articles. The *supply of produce*, however, *being small*, has materially checked the number of shipments.'—*Times*, 6th December, 1865, 'Calcutta.' [Not the produce, but the smallness thereof, has checked, &c. Read either 'The smallness of the supply,' &c., or 'The supply of produce being small, the number of shipments has been checked.']

'We imagine that he is more prone to be theoretical than practical in his undertaking, the consequence of which may, in all probability, be that *the good he hopes to effect* will fail of its purpose by losing that attention and consideration which a trifle more of tact and judgment might have obtained for an effort by no means to be contemned, but rather to be rewarded with anything but faint praise.'—*Bell's Weekly Messenger*, 4th May, 1872. [It is not the good that fails of its effect, but his efforts to effect it.]

'The Lord Chancellor's *infirm eyesight* has not perceptibly increased, if it has not in some measure diminished.'—*Times*, 6th August, 1872. [Read, 'infirmity of sight.']

'I had in every despatch complained of the *material information that Colonel Harley was keeping from me*.'—Governor J. POPE HENNESSY, C.M., to Earl of Kimberley, 19th June, 1873. [He complained not of the information, but of the keeping of it back.]

'To undertake a trust *which, by not fulfilling*, may be detrimental to some person . . . are things about which a prudent person may hesitate.'—Mrs. MONTAGU, *A Lady of the Last Century* (1873), p. 215. [This should be, 'a trust, the non-fulfilment of which,' or 'the failure to fulfil which,' &c.]

'The *top of her dress, which was on fire*, was put out by Mrs. Rayner.'—London Paper, quoted in *Scotsman*, 8th September, 1874. [Read, 'the fire which had caught the top of her dress,' &c.]

'Wherever education is really thorough, logical in its methods, and truly valuable in its results, there the smallest interference is *like a stone thrown* into a delicate machine, or *some of its parts taken out, and put back* at anybody's pleasure.'—J. ST. CLAIR, *A Faithful Appeal to Parents* (2nd ed., 1874), p. 9. [Read, 'like throwing a stone . . . or taking out some of its parts, and putting them back,' &c.]

'It has been repeatedly observed . . . that local action is the characteristic of drugs, and that *the different organs* upon which this local action is exerted *distinguishes* one drug from another.'—Dr. W. SHARP, *Essays on Medicine* (1874), essay xvii. p. 483. [Read, 'difference of organs.']

'The *tardy decision* of our Government to appoint a commissioner is matter for much regret, as had it not been for the courtesy of the French Committee in extending the period for the reception of specimens, the walls of the British section would have been almost a blank.'—*Academy*, 31st July, 1875, p. 118. [Read, 'the tardiness of the decision,' &c.]

'It almost *completes my broken heart* to see you continue the same course.'—*Memoirs of A. Constable*, quoted in *Edinburgh Review*, January, 1875, p. 169. [Read, 'completed the breaking of my heart.']

Great force and point may be derived from the skilful use of the same word in two senses, as—

'If the loss of temporal gain be the gain of eternal good, then the *reverse* of fortune is the *reverse* of misfortune.'

Here, not to speak of 'gain' in two somewhat different senses, the word 'reverse' in the first case means 'revolution,' in the second 'opposite;' and the discovery of these two different, though cognate, meanings excites in the reader some such feeling as might the contemplation of Wolsey's low birth and greatness. But, where nothing is to be gained thereby, the use of the same word in the same sentence with two different meanings, or as two different parts of speech, should be carefully avoided. The awkwardness of such usage is seen in—

'The *remembrance* he was pleased to honour me with in his last moments will make *his* end only with mine.'—W. MASON (the Poet), 1787, quoted in *Life of Sir S. Romilly* (3rd ed., 1842), vol. i. p. 256. ['His' and 'my' what? If 'remembrance' is meant, the word is used in two different senses—'my *recollection* of him,' and 'my *powers of recollection*.']

'The people are quiet and industrious, and the offences which come before the magistrate both in number and character *far less*, and *less* atrocious, than is the case either in Bengal or farther on in Hindostan.'—HEBER's *Journal*, vol. i. p. 294. ['Less' used as an adjective and adverb.]

'Such an opinion as this given unbiassed and unsought for, by a scientific character such as Mr. Fortune bears, ought to meet with attention.'—H. C. SIRR, *China and the Chinese* (1849), vol. i. ch. i. p. 14. ['Scientific character' equals 'scientific person'; 'character borne by Mr. F.' equals 'reputation.']

'Then at least, *after* such a length of time, and *habit* has completed its petrifying effect,' &c.—FOSTER, *Popular Ignorance*. [Insert 'when' before 'habit.' 'After' is used before as a preposition, and the word should be repeated, if used again; but 'when' is better, for in the second case 'after' would be a conjunction.]

'The guinea places were *better* filled than the half-guinea, and not a jot *better*.'—*The Eye-Witness* (1860), p. 148. ['Better' used as adverb and as adjective in same sentence.]

'We may readily admit that he [Aristotle] has seen and noted what subsequent naturalists *had* no opportunity of seeing, or *had* overlooked.'—G. H. LEWES, *Aristotle* (1864), ch. xi. p. 211. [Delete the second 'had,' as worse than superfluous. The first 'had' is of course a transitive, not an auxiliary verb. Compare the following passage, which curiously contradicts the previous admission:—'Nor is there one point upon which Aristotle can be said to have observed what his successors *overlooked*.'—*Ib.*, ch. xv. p. 281.]

'The *material* point for the present purpose is this—that the circumstances which act on price are quite as much mental as *material*.'—*Economist*, 8th June, 1867, quoted in *Times*, 10th June, 1867. [The first 'material' means simply 'important'; the second stands opposed to 'mental.']

'The wildflowers [in California] are more remarkable for their abundance than for their *variety*, acres upon acres being covered with one *variety*.'—*Westminster Review*, October, 1872, p. 500. [The first 'variety' means 'diversity'; the second, 'kind.']

'The truth is, these *educational controversies and the great work of education itself can only be allayed and conducted* by the exercise of sound common sense, a *good deal of good temper* and a good deal of that mutual forbearance,' &c.—Sir JN. COLERIDGE at Exeter, *Scotsman*, 13th October, 1873. [An instance also of the cross construction condemned on p. 179.]

"They did reject him of *course*, but his speech remains as a model for all true men to follow, as a warning to all who may adopt another *course*," &c. Here the unintentional repetition of the word "course" in an entirely different sense within the compass of a couple of lines is unpardonable.'—GEO. SAINTSBURY, *Fortnightly Review*, February, 1876, p. 245, 'Modern English Prose.'

This was a favourite mannerism of Sir ARCHIBALD ALISON's, from whose *History of Europe* Mr. Breen, in *Modern English Literature*, pp. 165-173, has culled no fewer than one hundred and four passages in which it occurs, e.g.—

'The terrible War of Succession had now arrived at such a *point* that the royal authority seemed on the *point* of being destroyed.'

'Under the *influence* of so many concurring causes the French *influence* rapidly declined.'

'On one *occasion*, in the summer of 1813, he had *occasion* to pass a place,' &c.

'To *favour* the monopolies established in *favour* of the dominant race, numerous restrictions were established.'

'A large *supply* of mules was obtained to *supply* the great destruction of those useful animals.'

'Wellington was *anxious* to be relieved from all *anxiety* in that quarter.'

'By the Portuguese *law* every person is *legally* obliged to join the battalions arrayed in defence of the country.'

'To *assist* him in the discharge of his numerous and onerous duties, he was *assisted* by a great council.'

'In *addition* to these there was *superadded* a still more fatal and indelible source of discord.'

The last three examples differ, it will be noticed, from those that go before, in that the two words italicised in each sentence bear exactly the same meaning, one of them being pleonastic or superfluous. 'Legally,' 'to assist him,' and 'in addition,' may be omitted without any loss, nay, with an improvement, of the sense. Now, to say the same thing twice over in different ways is as much a waste of energy as were the sending of two invitations to the same person for the same occasion. Yet this error is so common in composition as to have gained itself a well-known name,

Tautology (Gr. *ταὐτό*, 'the same,' and *λέγειν*, 'to say'). Sometimes the repetition is unimportant and therefore harmless; we may condemn but cannot be misled by such tautological expressions as 'universal panacea.' At other times it may involve a serious fallacy, as is well brought out in a speech of Lord CAIRNS, reported in the *Daily News*, 5th June, 1872:—

'Then again the Government had boasted of the definition of the rights and duties of neutrals as one of the great ends which had been achieved by the High Commissioners. But the whole of those rules were governed by these words:—"A neutral is bound to use due diligence." Why that defined and explained nothing whatever. (Hear, hear.) Some of their lordships might remember an amusing portion of Dr. Whately's book on logic, in which it was stated that one of the most fruitful sources of fallacy was the definition of one term by another which meant much the same thing, as, for example, "A man ought to have all that he is entitled to." But there never was a more beautiful illustration of the remark, and he recommended it to the next editor of the Archbishop's work, for did it not mean just this:—"A neutral is bound to use the diligence which he is bound to use"? (Laughter.)'

Lord Cairns's definition of a neutral's duty was received with laughter, but that propounded by the High Commissioners would satisfy three-quarters of mankind, its change of wording, from 'bound' to 'due,' seeming to imply a change of meaning, the imparting of something not already said. To just such changes of wording tautology is generally due. No one would speak of 'great mindedness of *mind*,' any more than of 'the beauty of her beauty.' But, although *animus* ('mind, temper, spirit') is contained in *magnanimity*, *equanimity*, &c., such phrases pass muster with creditable authors, as—

'The very first movements of the great Peter on taking the reins of government displayed the *magnanimity of his mind*, though they occasioned not a little marvel and uneasiness among the people of the Manhattos.'—WASHINGTON IRVING, *Knickerbocker's History of New York*, bk. v. ch. ii.

'The *equanimity of spirit* which Pope aspired to possess was perhaps injurious to him as a poet.'—R. CARRUTHERS, *Life of Pope*.

'*Unanimity of affection*.'—MRS. OLIPHANT, *Life of Edward Irving*, vol. ii. ch. ii. p. 92. [Better 'unity.']

'The *equanimity of his temper* was speedily restored.'—*Law and Lawyers*, vol. ii. p. 75.

'*Equanimity of temper*.'—W. P. SCARGILL, *Essays and Sketches* (1857), p. 41; and again *ib.*, p. 234.

'His *mind* was *magnanimous*, his heart was serene.'—W. R. ALGER, *Genius of Solitude* (Boston, 1867), p. 205, 'Confucius.'

'Larousse preserved his *equanimity of mind*.'—ASCOTT R. HOPE, *Stories of French School Life* (1871), p. 30.

*Panacea*, again, compounded of Gr. *πᾶν*, 'all,' and *ἀνέουαι*, 'I cure,' means by itself 'a universal remedy,' being thus used by W. N. MOLESWORTH in his *History of England*:—"The recognised *panacea* of our social evils.' 'Universal' and 'all,' in the next two passages, tell us no more than 'panacea' tells:

'I do not trumpet water as an infallible nostrum—as a *universal panacea*

for all the ills that human flesh is heir to.'—J. S. BLACKIE, *The Water Cure in Scotland* (1849), p. 45.

'The Civil Service Commission, once the recognized *panacea* for all political and social ills.'—*Saturday Review*, 12th November, 1864, p. 594.

So also *veteran* is a derivative of Lat. *vetus*, 'old,' and *confine* itself sufficiently implies restriction, yet we find—

'You must lay strong injunctions on Jack to take particular care of the trusty *old veteran* [Bucks, the horse], who has faithfully earned his present ease by his past services.'—SMOLLETT, *Humphrey Clinker* (ed. by R. Anderson, 3rd ed., 1806), vol. vi. p. 38.

'An *old veteran* like me.'—ASCOTT R. HOPE, *Stories of School Life* (1868), ch. v. p. 44.

'To it *alone* I shall *confine* myself.'—Prof. GEO. WILSON, *The Five Gateways of Knowledge*, p. 98.

Compare the following miscellaneous examples of tautology :—

'He always communicated his direction *with clearness* and in the most concise terms, yet *without obscurity*.'—GODWIN, *Cloudesley*, vol. i. ch. iii. p. 40. [*I.e.*, 'with clearness, yet not without clearness.']

( 'It was almost *intolerable to be borne*.'—N. HAWTHORNE, *The Scarlet Letter*, p. 68. [*I.e.*, 'not to be borne to be borne.'])

'The most copious *source* of the historical materials for the reign of Charles the First *must be drawn* from the collections of Rushworth.'—I. D'ISRAËLI, *Commentaries on the Life and Reign of Charles the First* (1828), vol. i. pref. p. xiv. [Either read 'is' for 'must be drawn from,' or delete 'the most copious source of.']

'He clarifies and methodises every topic upon which he dwells, and makes the obscurest subject *perspicuous and transparent* to the dullest mind.'—SHEIL, *Legal and Political Sketches* (1855), vol. i. p. 33.

'Broken faith or *false calumny*.'—*Life of Harness* (1871), ch. v. p. 108. [Is there then *true* calumny?]

'When we think of the dashes, indications, epithets *falsely misapplied*, makeshifts in point of grammatical construction, which are to-day tolerated . . . The above is a man's view of a woman of genius untowardly placed and *unfairly misunderstood*.'—Preface by H. CHORLEY to *Letters and Life of Mary Russell Mitford* (2nd series), vol. i. pp. 11 and 14. [Could '*misapplication*' be other than 'false,' or '*misunderstanding*' than 'unfair?']

'The *madness*, amounting almost to *insanity*.'—JOS. WILLIAMS, *The Rise and Fall of the Model Republic* (1863), p. 412.

'Often number hours of anguish and agony they may be thankful to have *escaped an immunity from*.'—*Traits of Character* (1860), vol. ii. p. 320. [*I.e.*, 'to be free from a freedom from,' equalling in reality 'not to escape.']

'The spirit of a people cannot be allowed to droop and languish *with impunity without dimming* the brightness of its genius and losing the force of its character.'—H. L. BULWER, *Historical Characters* (1868), vol. ii. p. 415. [As though one should say: 'Boys cannot be allowed to lie *without punishment without being soundly flogged*.' The vaguer 'with impunity' adds nothing to the sense.]

'It *may be* that the terms on which the original colonists accepted farms



under the grantees *may* have tended to give rise to the system.'—GEORGE CAMPBELL, *The Irish Land* (1869), p. 46. [Delete the second *may*.]

'Lord Granville's share in the correspondence is not only *marked* by controversial skill and tact of the highest kind, but it is also *characterised* by the most perfect firmness and explicitness.'—*Manchester Examiner and Times*, 20th May, 1872. [It would be better to say 'is marked not only by . . . but by,' &c. As it stands, however, the construction is correct, if redundant.]

'It was *want* of imagination, I suppose, that *failed* them.'—*A True Reformer* (1873), vol. ii. ch. xxxvi. p. 153. [Omit 'want of.']

'There is infinite *sacredness* in all noble lives, such as alone merit the *consecration* of biography.'—THEODORE MARTIN, Preface to *Life of the Prince Consort* (1875), p. vi. [This seems a questionable expression. That which is already 'sacred' needs no 'consecration,' and merits none.]

'From what I could judge of his intellect and disposition, I should say the Russians will, indeed, be a fortunate and happy nation if he [Duke Nicholas] *lives to become* their *future* Emperor.'—B. R. HAYDON, quoted in his *Memoirs* (1876), vol. i. p. 328. [Delete 'future.']

'Nobody can read the story without feeling that its author must herself have had a *morbid* if not a *diseased* mind.'—T. WEMYSS REID, *Charlotte Bronte: A Monograph* (1877), ch. xiii. p. 202.

'To secure these pecuniary advantages of united action, it would be indispensable that each separate establishment should be conducted with that economy and energy which, if they do not always ensure success where they are present, are *certain to ensure* failure by their absence.'—E. V. NEALE, *Co-operative News*, 8th September, 1877, p. 472. ['Certain to ensure' equals 'certain to make certain,' or 'sure to make sure.' Read, 'of which if the presence does not ensure success, the absence does ensure failure.']

'The *reception* which the visitor *received* when he stepped on the stage as Mopus, was enthusiastic and prolonged to an almost unprecedented degree.'—*Life of C. J. Mathews* (1879), vol. i. ch. vi. p. 208. [Read, 'welcome,' 'ovation,' any word but 'reception.' 'To *receive* a *reception*' is like Sir ARCHIBALD ALISON's 'The *fall* of the prices *fell*;' 'the *delays* *delayed* the commencement of the battle;' 'habituat*ed* to severe *habits*;' 'characterised by a *character*,' &c.]

It is not easy to draw a hard and fast line between Tautology and Pleonasm, but, speaking generally, one may say that Tautology is an error of thought, Pleonasm merely of expression. 'Universal panacea' conveys to the writer's mind two notions as distinct as those conveyed by 'powerful remedy' or 'sorrel horse;' but no one would fancy that 'The *cause* of A is *because* of B' means anything more than 'The cause of A is B.' The pleonastic 'because of' is due to thoughtlessness only, just as were the two smaller of the three holes that Cowper cut for his tom-cat, tabby-cat, and kitten. Those two holes did no great harm, but judging Cowper solely by them, we should not think highly of his intellect. So pleonasm is more dangerous to an author's character than to a reader's understanding; they indicate confusion, rather than themselves confuse. The following are like our sample pleonasm:—

'It is *owing* then to the moral and physical effect which the consumption of opium has upon his subjects, as well as to the financial and political results arising from the traffic, *which* have *actuated* the Emperor of China to prohibit so strictly the introduction *into*, and consumption of, opium within his dominions.'—H. C. SIRR, *China and the Chinese* (1849), vol. i. ch. xv. p. 265. [A very faulty sentence. First delete 'owing,' 'to,' and 'to;,' then change 'which' to 'that,' and 'actuated' to 'induced.' Also, if 'into' is to be retained, one must read 'the introduction of opium into, and the consumption of it within, his dominions.']

'He saw that *the reason why* witchcraft was ridiculed was, *because* it was a phase of the miraculous,' &c.—W. E. H. LECKY, *History of Rationalism* (1865), vol. i. p. 126. [Either delete 'the reason why,' or read 'that' for 'because.']

'The true *explanation* of the sudden change is *to be attributed* to his anxiety,' &c.—*Cambridge Independent Press*, February, 1871. [Delete either 'true explanation of the' or 'to be attributed to.']

'It is *owing* to the accident of Mr. Bilton occupying this post, that the appearance of these reading-books is mainly *due*.'—*Educational Times*, July, 1867, p. 85. [Delete 'owing.']

'The reason why Socrates was condemned to death was *on account of* his unpopularity.'—*Times*, 27th February, 1871. [Delete either 'on account of' or 'the reason why' and the second 'was.']

'I am certain it was *owing to* the uncomfortable place I was in, and hearing them so badly, *that* had disappointed me with them.'—Letter from Mr. HUNTER to Arch. Constable, quoted in *Memoirs of A. C.* (1873), vol. i. p. 110. [Delete 'owing to,' and insert 'my' before 'hearing.']

A double comparative is pleonastically employed in—

'Which quality was required the more at a time when chivalrous impulse and noble resolve were, during the struggle between prerogative and privilege, *more likely* to lead a noble and earnest follower of either party to rash and dangerous *rather* than to give judicious counsels.'—BAILLIE COCHRANE, M.P., *Historic Pictures*, quoted in *Saturday Review*, 27th May, 1865, p. 645. [Delete 'rather' and 'give.']

'It were *far better* for writers to invite their countrymen to show self-control and mutual consideration for each other, as well as to construct really just institutions, *rather* than to indulge themselves in such incessant and reactionary declamations.'—*Westminster Review*, July, 1869, p. 270. [Delete 'rather.']

'Farmers find it *far more* profitable, and much less troublesome, to sell their milk wholesale to some London dealer *rather* than retail it in their own locality.'—FAWCETT, *Pauperism* (1871), ch. vi. p. 237. [Delete 'rather,' and insert 'to' before 'retail.']

'He puts questions to them which have *more* the air of being got up for the purpose of taking them in, *rather* than questions which one would think would naturally occur to his mind.'—*Tichborne Romance*, by a Barrister (1872), p. 201. ['Rather' is superfluous.]

'Still it was on the whole *more* satisfactory to his feeling to take the directest means of seeing Dorothea, *rather* than to use any device which might give an air of chance to a meeting of which he wished her to under-

stand that it was what he earnestly sought.'—GEORGE ELIOT, *Middlemarch* (1872), vol. iii. bk. vi. ch. lxii. p. 365. [Omit 'rather.']

'You and I *both* agree,' writes MATTHEW ARNOLD, in *Literature and Dogma* (1873), ch. x. p. 315. Here *both* is distinctly pleonastic, the meaning being 'you and I *both* think,' not 'you and I *both* agree with someone else in thinking.' Even in the latter case *both* is not wanted, but in the former it is worse than redundant. So 'A and B *both* met' at once suggests that they met someone else; and 'D and E are *both* equal' requires 'to F' to justify the *both*; this last example illustrating a nice distinction—'D and E are equal to F' (*i.e.*, are together equal), but 'D and E are *both* equal to F' (*i.e.*, each of them is equal). Instances of the pleonastic use of *both* are—

'The Trollhaetta and Caledonian Canals are similar in one respect; *both*, in proportion to their cost, are almost *equally* useless.'—S. LAING, *Journal of Residence in Norway* (new ed., 1851), ch. i. p. 15. [Omit 'both' and read 'they are.']

"'I'm sure I would if I could," agreed *both* of the literary ladies.'—MARY ANN KELTY, *Visiting My Relations*, &c. (2nd ed., 1852), ch. vi. p. 144. [Read, 'the two literary ladies.']

'They *both* [O'Connell and Sheil] happened to meet at the house of a common friend.'—R. L. SHEIL, *Legal and Political Sketches* (1855), vol. ii. p. 182. [Omit 'both.']

'Until we *both*, after our necessary trial and purification, meet face to face in heaven.'—HENRY KINGSLEY, *Mademoiselle Mathilde* (1868), vol. ii. p. 192. [Omit 'both.']

'We had previously taken down the *distances kilométriques* from one of the principal pilots on the river, and I find that *both* tally exactly.'—J. L. MOLLOY, *Our Autumn Holiday on French Rivers* (1874), ch. xxii. p. 169. ['Both' is worse than *de trop*. He should say 'the two accounts.']

'We are *both* agreed that the sentence was wrong.'—H. T. BUCKLE, 1859, *Life and Letters* (1880), vol. i. p. 313. [Omit 'both.']

A pleonasm that has received the sanction of good writers is the prefixing of *from* to *hence*, *thence*, *whence*, &c., adverbs whose older forms were *heonan*, *thanon*, and *hwanon*. In Latin we meet with *abhinc*, *dehinc*, and *deinde*, and in German *hinnen* is chiefly used with *von* preceding it; but it seems a pity to relinquish one of our few inflections left, and, following these analytic analogies, to write '*from thence*' where '*thence*' would sufficiently express our meaning. The Authorised Version has both usages: '*Whence* shall we buy bread' (JOHN vi. 5), '*From whence* then hast thou that living water' (JOHN iv. 11), and '*From henceforth* thou shalt catch men' (LUKE v. 10). And the pleonastic *from* appears in—

'Prankly, on his uncle's death, quitted Oxford, and made his first appearance in the fashionable world at London, *from whence* he came lately to Bath.'—SMOLLETT, *Humphrey Clinker* (R. Anderson's 3rd ed., 1806), vol. vi. p. 77, *et passim*.

'At last, a few months before his father died, he had taken back his pupils to their home in Germany, *from whence* he was dismissed, as he wrote, with rich gifts.'—KINGSLEY, *Westward Ho!* (ed. 1879), ch. ii. p. 21, *et passim*.

'I went down with Mrs. Grote to my brother's at Newcastle, and *from thence* on to Edinburgh.'—GEORGE GROTE to G. C. Lewis, 1848, *Life of G. G.* (1873), ch. xxii. p. 187.

Another common redundancy occurs in such sentences as 'Her position was by no means *of an enviable character*,' where the italicised words diminish rather than increase the force. For further examples see Chambers's *History of English Literature*, pp. 145, 223.

Two subjects still remain to be considered—faulty or incomplete antithesis and anti-climax or defective climax. An antithesis, or contrast, is faulty when the balanced terms present no actual contrast; and incomplete when much of its possible effect is lost through non-preservation of consonance of their terminations, *e.g.*—

'His speeches in after life attest his familiarity with the *least*, as well as with the *best*, read Roman writers.'—TORRENS MCCULLAGH, *Life of Sir James Graham* (1863), vol. i. p. 59. ['Least' requires 'most,' as 'best' would require 'worst.']

'The idea which underlies most of his plays is a struggle of virtue assailed by *external or inward* temptations.'—LESLIE STEPHEN, *Hours in a Library* (3rd series, 1879), p. 17, 'Massinger.' [This should be 'outward or inward,' or 'external or internal.']

Climax, as shown already, means an ascending scale; and an anti-climax is where the writer, instead of mounting, drops. A worthy retired shopkeeper of Boston, U.S., is said to have been persuaded by a friend to read the plays of Shakespeare. Meeting him some time after, the friend inquired how he had liked them. 'Sir,' was the answer, 'they are grand, they are splendid; there are not twelve men, sir, in Boston who could have written those plays.' A woeful anti-climax verily, when one expects 'I did not deem man's genius capable of such masterpieces,' or something to that effect. Compare with it the following:—

'Such a derangement as, if immediately enforced, must have reduced society to its first elements, and led to a direct collision of conflicting interests.'—J. H. THOM, *On St. Paul's Epistle to the Corinthians*, p. 113. [An anti-climax. The two last members of the sentence should be transposed.]

'A whole system has grown up which, to those not under its influence, appears simply inconceivable and incredible.'—*Times*, 12th December, 1865. [An anti-climax; 'incredible' should precede 'inconceivable.']

'Where is the *man or minister* either who has not read Guy Mannering,' &c.—*James Meetwell* (1866), vol. i. p. 82. [This is as if a minister were not a man. It should be 'man, even a minister.']

'The celebration of Mr. Cobden's memory by his own friends and followers would have provoked *neither comment nor censure*.'—*Saturday Review*, 28th July, 1866, p. 100. [A bad alternative and an anti-climax. A 'censure' is a 'comment.' If the celebration provoked no 'comment,' it could not provoke 'censure.']

'Nothing escaped him; indeed, he was eminently truthful in all things.

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I do not believe he would have told a falsehood, *even on his oath*.'—*Memoir of B. R. Haydon* (1876), vol. i. p. 179.

'Sensibility, or power of feeling, which in man we call mental energy, increases as we thus rise in the scale of being, and always in proportion to the enlargement and complexity of the brain and nervous system, from the creature who is all stomach to a London Alderman, who is sometimes supposed to possess feelings and faculties beyond.'—C. BRAY, *Illusion and Delusion* (1877), p. 9. [This, if not an anti-climax, is a climax ruined by stopping short for the sake of a stale and paltry joke.]

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